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Mahatma Gandhi as I Knew Him

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Mission Work in the Holy Land

Lights and Shadows on S.E. Asia

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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

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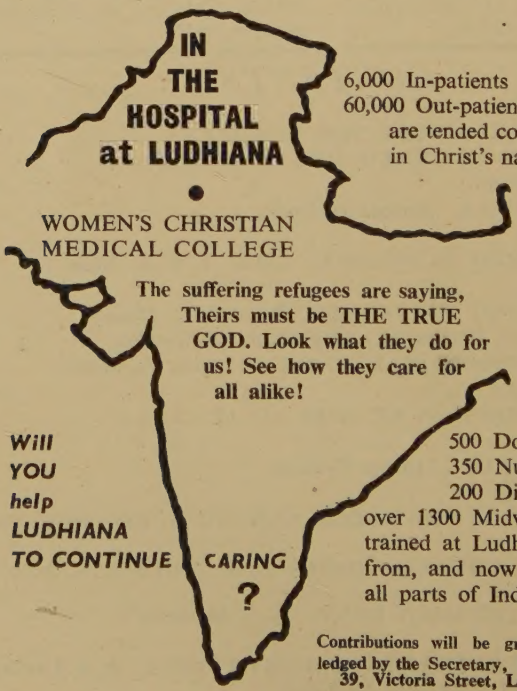

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WORLD DOMINION

and

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EDITORIAL

THE BATTLEGROUND OF THE NEW LITERACY

THERE are three outstanding facts which are a potential menace of the utmost gravity: the first is the world-wide shortage of paper and newsprint; the second, the hunger for books, good, bad and indifferent, throughout the world; the third is the amazing results of literacy campaigns whereby the number of the world's reading-public is being increased by many millions each year.

Britain once had its problem of literacy and the new literates. It is well to remember that these problems were not completely or successfully solved in this country. Universal literacy was achieved through compulsory elementary education, though the Services reported during the war that there was still a percentage of illiterates among recruits who had passed through the nation's schools. The problem of what to read was solved by private enterprise under the guidance of Newnes, Pearson and the Harmsworth brothers.

There is one problem in Britain of which many seem unaware. On the whole the godly are well catered for by the religious Press and the denominational publishing houses. The problem lies elsewhere, in trying to make righteousness readable, in a form available and acceptable to the great mass of non-church-goers who never open or see a religious book from one year's end to another. A beginning might be made with the despised tract; indeed, the attempt has been made by the Lutterworth Press.

Overseas the problem begins much farther back, but it is now reaching a stage where it has changed its character. The original problem was that of simple illiteracy among the vast populations of Asia and Africa, Russia and South America. This problem remains; the great mass of the people of India, China and Africa are still illiterate, but a new day has dawned. By the methods developed by Dr. Frank Laubach, Dr. James Yen, and the Communists in Russia, it has been shown that vast masses of illiterate adults can be taught to read in a comparatively short time. In Soviet Russia it is claimed that the bulk of the population has become literate within a generation; in China it is said that the number of new literates is increasing by fifteen millions a year.

Dr. Laubach has been invited by governments to apply his methods to make whole nations literate. In Africa great schemes of mass education in colonial territories should produce many millions of new literates within the next decade. Already the problems of the next stage are upon us.

Literacy is obviously not an end in itself, but a door which is being flung open, in order that the vast mass of the world's illiterates may pass through—into what new world of ideas and imagination? The problem is the quality of the life which is being offered to the newly literate. It is a problem which confronts the Christian churches throughout the world, since they are at work in many areas where these great transformations are taking place.

It cannot be said that churches and missions have been entirely inactive, but they are not at present in a strong position to meet the new situation. Literature work has been a side-line with most missions, or has been relegated to specialized agencies which have been poorly supplied with personnel and funds, and have been forced to develop by methods which are ill-adapted to cope with the new situation. Nor is the harvest to be reaped by a simple Christian monopoly; there are other agencies already at work reaping a harvest which may prove a menace to the peace of the world within a generation. Those who are acquainted with the bookstalls of the Far East, for example, can testify to the prevalence of communist and rationalist and anti-Christian propaganda, as well as the slime of western pornography.

Here then is a situation which demands an active and far-reaching policy if the great mass of new readers are to be won to new life. It requires a searching survey of those lands where these changes are taking place, in order to ascertain the areas of greatest need, the key-points in the battle of the new literacy. It demands the revaluation by the societies of literary work as integral to evangelism, as the spear-head of the evangelistic thrust in the coming generation. There is urgent need of the mobilization of talent, both technical and literary, indigenous and foreign, if the enterprise is to be undertaken on a level with its rivals. Above all, it can only rest on a basis of co-operation, between churches and missions and Bible societies in many countries, in an evangelistic enterprise which will discover the unity of the Christian forces both to themselves and to the world.

THIS may well prove to be the opportunity of our generation in the promotion of world evangelization. The difficulties which beset churches and societies at this juncture seem likely to be overwhelming. The rigidity and complexity of existing organizations may bar the way. There can be little doubt, however, that, whether the Christian churches are prepared to act in a decisive way or not, other agencies are already in the field exploiting the new literacy in the interests of secularism, communism or plain human degradation. Whichever way we take it, there is a momentous battle to be fought in this field, but it would be tragic if the Christian case were to go by default and the battle lost before it has been joined.

E. J. B.

Mahatma Gandhi as I Knew Him

J. Z. Hodge

FIELD - MARSHAL SMUTS described Mahatma Gandhi as "a great patriot, a great man, and a great religious teacher." I knew him in all three characters; but it was the man himself that won my admiration and affection. That he was a great man, indeed, one of the greatest of men, few would now deny, and a brief note of some of my personal contacts with him may be of interest to readers of *World Dominion*.

Our First Meeting.—I met him first in the spring of 1916, not long after his return from a sojourn of twenty-one years in South Africa, years that left a deep and decisive mark on his life and work. There began then a personal friendship that outlasted many shifts of fortune and continued unbroken to the end. In those far-off days we were stationed in the pleasant little town of Motihari, capital of the county of Champaran in the province of Bihar. In response to an S.O.S. from a small group of disaffected peasants he came to inquire into certain agrarian troubles. That is an old story now, and it is sufficient to record that his intervention led to a Government Commission of Inquiry and the passing of the Champaran Agrarian Act which put an end to the more glaring abuses and added lustre to the fame of Gandhi.

He was in a co-operative mood then, and Government found in him a powerful ally. His comings and goings in our district lasted about two years, and we met him frequently. He loved to slip away from the eager and exacting crowd and seek the peace of the mission house. That was an interesting coincidence: he sought us out immediately on his arrival in Motihari because we were missionaries. There was nothing then of "the half-naked fakir" about him, nor was he "the little brown man" journalists wrote about: it was a modestly attired Indian gentleman in the garb of the middle class that greeted us that eventful morning when he appeared on our verandah. Of medium height, slimly but firmly built, his mouth, nose and ears were too capacious to be prepossessing, but he had fine eyes that broke readily into a charming smile. He spoke English as though it were his mother tongue, and his conversation was marked by good sense and good humour. There was a sense of purpose about him, the mood of a man who knew where he was going and meant to get there. "This man reminds me of the Apostle Paul," was how a Government official put it.

Almost Persuaded to be a Christian.—His engaging personality apart, we were impressed by his religious attitude to life and friendliness towards Christians. It transpired that he had associated freely with missionaries of many denominations in South Africa, and on two occasions had attended the Wellington Convention—sometimes called the "Keswick of South Africa"—in which the moving spirit was the revered Dr. Andrew Murray. Mr. Gandhi himself told me that in those distant days he seriously contemplated accepting Christian baptism, and had earnest

talks both with Dr. Murray and Dr. F. B. Meyer on the subject. They were unable to dislodge from his mind the fear that the act of baptism would isolate him from his brethren, whose cause he had made his own. So the great opportunity passed, and I don't think he ever again faced up to the Gospel imperative, "Repent and be baptized in the name of Jesus Christ for the remission of sins."

When he returned to India, Hinduism, the religion of his fathers, claimed him and held him to the end. Stricken down by a fanatical assassin, it was the name of "RAM" he whispered as he lay dying. To those of us who knew him in India and South Africa, it must ever remain a solemn and humbling reflection that we were unable so to present Jesus of Nazareth as Saviour and Lord as to win his humble and unreserved allegiance.

Non-violence and 1 *Corinthians* 13.—We were struck by the Mahatma's familiarity with the Bible. He may not have penetrated to the central core of its teaching, but he certainly seemed at home in its pages, and certain passages like the Sermon on the Mount and the thirteenth chapter of First Corinthians were spiritual meat and drink to him. In this connection I like to recall the visit he paid to the Motihari Bible Class. This class, which I inherited from my predecessor, the Rev. George E. Hicks, provided an opportunity for young men with a working knowledge of English to study the Christian religion as revealed in the Bible. It was unique in this respect that, apart from the missionary and one or two others, the members were non-Christians, the majority being Hindus of various grades. Moslems also attended in substantial numbers, and there was a sprinkling of Brahmo Samajists, with an occasional Parsee. In those happier times, communalism in the malignant form it later developed was little in evidence, and the members were a happy band of brothers, content to be learners and hopeful that some word from the Christian Scriptures would help them on their pilgrim way. That the word took effect was evident from the common saying in the town that the members of the Bible Class never took bribes.

WHEN I invited Mr. Gandhi to speak to the Bible Class he readily consented. It was soon apparent that he knew his Bible, for he turned up certain widely separated but relevant passages before passing on to 1 Corinthians 13, the subject he had chosen to speak on. There was nothing of the orator or demagogue about him: he talked in a quiet, conversational tone and in easily understood English. At the outset he referred gratefully to Henry Drummond's literary gem, *The Greatest Thing in the World*, and then went on to claim that his own creed of *Ahimsa*, or non-violence, was in perfect accord with the Christian creed of love as set out in this matchless chapter. "Love never faileth" was the burden of his message. The men listened intently, and I could see they were deeply moved. The fierce fires of extreme nationalism had already been lighted in India and anti-British feeling was running high; in fact, so great was the tension, and so potent the prestige of the Mahatma that an adverse word from him would have dealt a deadly blow to the Bible class; but it was no

adverse word he spoke; instead, he advised his hearers to keep on attending the class, and to read the Bible for themselves, particularly this thirteenth chapter of 1st Corinthians, which he told them he read daily when days were dark and no birds sang. His hearers carried away with them these further admonitions: "Educate your women folk" and "Never despise the under-dog." The second admonition was a fine plea for justice to the "untouchables"—India's submerged tenth.

WE will return later to his crusade against untouchability; but having in mind his attitude to the Christian Scriptures, may I recall an entertaining incident that occurred after we had moved from Motihari to Nagpur. A brand new Bible van was operating in the district, and we accompanied it one day to Mr. Gandhi's village. He received us cordially, evinced a professional interest in the van and examined the various versions and portions of Scripture that we had for sale. Lighting on an English New Testament, and hearing the price was threepence, he turned gleefully to me and said this was an overcharge, for in Zanzibar he once purchased a similar copy for twopence! Even a Mahatma must be allowed an occasional pleasantry. Which reminds me that once when I was answering his criticism of our unhappy Christian divisions he gleefully charged me with trying to "make a Presbyterian of him"!

Critic of Missions and Friend of Missionaries. — That this great man, so unashamedly religious and so keenly sensitive to the sovereign rights of personality, should be an unsparing critic of Christian missions and an unrelenting opponent of proselytizing or making of converts, while maintaining friendly relations with missionaries, is hard to understand. The explanation would seem to lie in two hard facts: he was a Hindu by birth and conviction, and a patriot whose consuming passion was the achievement of India's freedom. He conceived, rightly or wrongly, that for an Indian and a Hindu to abandon the faith of his fathers and follow an alien faith was unnecessary, since all religions sprang from a common source, and unpatriotic, since it weakened the political strength of the Hindu community and delayed the dawn of independence. It should be explained that the franchise was based on communal representation, which meant that a Hindu could only vote for a Hindu, a Moslem for a Moslem, a Christian for a Christian, and so on. If, therefore, a Hindu turned Christian it meant a vote less to the Hindus and a vote more to the Christians.

This formidable critic made much of what he considered the menace of proselytizing. The burden of his charge was that missionaries employed material means to serve spiritual ends; "Your schools and colleges, your hospitals and social service centres," he would say, "are material inducements employed to secure converts from the needy and unwary, and thus increase the Christian voting strength." At times, he even suggested that the missionary's livelihood depended on the number of converts he was able to report! "Why do you preach?" he often said to me. "Let your good works and the *silent* witness of your life speak for you and your Gospel, as the fragrance of the rose speaks for the rose itself." To him, faith

would come by smelling and not by hearing: had he been able to acknowledge Jesus Christ as Lord, he would have understood the missionary imperative, "Woe is me if I preach not the Gospel."

An Encounter with the Bishops.—There came a day when the Mahatma and two eminent bishops met in our bungalow to discuss the meaning and implications of Christian Mass Movements, with special reference to proselytizing. I saw then the well-briefed advocate and practised dialectician in action—a formidable adversary. But the bishops held their ground, and the debate ended in a fairly even draw. It is an ugly charge, this of proselytizing, for it implies fishing in troubled waters, so I asked Mr. Gandhi, "What would you say if a villager, or group of villagers, came forward voluntarily and intelligently and asked for Christian baptism?" "I could say nothing against that," he answered readily; but then he added with his disarming smile, "I cannot conceive of it ever happening." That was wishful thinking on his part, for this is what is happening in India to-day: inquirers are coming under Christian instruction not only in ones and twos, but in dozens and hundreds. The sheep recognize the voice of their Shepherd and follow Him gladly. The Mahatma failed to take account of the ministry of the life-giving Holy Spirit.

His Creed of Non-violence.—This was a familiar topic between us. As already mentioned, he claimed that his creed of non-violence was 1 Corinthians 13 in action. Love as "soul force" was a favourite expression of his, the Love that never faileth. In his case it implied a faith in the innate nobility of human nature which I could not share; but so firmly did he hold it that he actually believed that the oncoming Japanese, hammering at the gates of India, would bow before it. To a subject race, battling for its freedom, non-violent civil disobedience on a national scale, a general sit-down strike, for example, was a powerful weapon; but with popular feeling inflamed, it could be also a dangerous weapon to employ, and so it turned out. In many districts non-violence gave way to unbridled violence and bloodshed, and the Mahatma had to confess humbly that in summoning his people to a campaign of peaceful non-co-operation he had been guilty of a "Himalayan blunder." But non-violence as a principle of action has come to stay and will become truly effective when the strong nations base their foreign policy on 1 Corinthians 13. That, as I understand it, would be Mahatma Gandhi's answer to the threat of the atomic bomb.

The Cult of the Spinning Wheel.—When we disdain the economics of this "greatest Indian since Buddha" let us not forget that his devotion to the *charka*, or spinning wheel, sprang from a desire to improve the economic lot of India's essential man, the cultivator. He held it possible for the villager to weave his own clothes and grow his own food. How well I remember the evening he and Sir Daniel Hamilton, one of Calcutta's merchant princes and a Christian of the finest quality, met with us to discuss my favourite theme of rural reconstruction. To the spinning wheel and hand-loom Sir Daniel would add a ten-acre farm and a co-operative bank and thus make the villager completely self-sufficient. He and the Mahatma had

long admired each other at a distance, and it was our privilege to bring them together. Separated by birth, religion and upbringing, they were one in their respect for the Indian peasant, and both were farmers at heart. Incidentally, they were disciples of John Ruskin, and believed that "the manufacture of souls of good quality" was the highest form of commerce. Sir Daniel had created a co-operative commonwealth in Bengal, and Mr. Gandhi was doing his best to make the village where he had made his home a sweeter place to live in.

Before they parted I asked them, "What do you consider the primary need of the peasant?" Sir Daniel, who traced all India's economic ills to bad finance, and pinned his faith to co-operative banks, answered in one word, "honesty." Mr. Gandhi, with the goal of Independence ever before him, answered in two. He said, "intelligent honesty." Both agreed with Lord Linlithgow that the Indian peasant was "one of nature's gentlemen." I shall never forget the look on the face of my friend, Jokhan Singh, truly one of nature's gentlemen, as he paid this finest of all tributes to Mahatma Gandhi. He said, "God sends a Mahatma Gandhi into the world only once in a thousand years."

Other Memories.—The Mahatma made much of prayer and fasting. To him prayer meant meditation and communion with the unseen, rather than intercession. "Why do you fast?" I often asked him. His explanation took this line: "I do so as a spiritual corrective, to keep the body under, so to speak. In great emergencies, when no other alternative lies to hand, I fast to focus the public conscience on a crying injustice that demands redress." Abstinence was a habit with him. He neither smoked nor indulged in alcohol, and even tea was banned. His views on marriage were those of many orthodox Christians, and self-control was his answer to birth control. Revolutionary though he was, there was a strong conservative strain in him that proved a steadying influence in Indian politics; this was notably the case as his life drew to a close.

ON moving to Nagpur it was my privilege to introduce travellers from afar to the Mahatma. Among them was Dr. Frank Laubach, the apostle of literacy. Mr. Gandhi was inclined to argue that illiteracy was no bar to progress and reminded us that Muhammad could neither read nor write; but Laubach prevailed and won a great ally. There is no time to discuss the Mahatma's views on education, always a fruitful topic of conversation between us; suffice it to say that the primary school rather than the college held the central place in his thinking.

One day I ushered into "the presence," as we say in India, a Japanese visitor, who, on leaving, asked, as visitors invariably did, for a message to his people. He received the devastating reply, "Why should I give a message? I regard Japan as a greater enemy to my country than either Britain or America." He had in mind Japan's capture of Indian markets.

There was a happy evening when C. F. Andrews and I talked with him as he sat and span and, later, ate his frugal but carefully balanced diet of vegetables, goat's milk, nuts and fruit. Mrs. Gandhi, the simple, kindly housewife, provided tea for us—"poison" her husband playfully called it. The Mahatma loved to speak of Andrews—"Charlie"

he called him—as his blood-brother, and it was a moving experience for me to share the play of their minds. We talked then of the "untouchables," or "scheduled castes" as they are now designated. I know Mr. Gandhi's interest in their well-being has been much criticized; but that he was sincere in his efforts to help them I cannot doubt. The man who could say, "If I have to be reborn into the world, God grant that I may be born an untouchable that I may think and feel as an untouchable," could hardly be other than a friend. Mr. and Mrs. Gandhi were at their best in the family circle. The children took kindly to him, and his interest in their doings long after they had gone out to fill positions of responsibility in widely separated fields never waned.

SUCH, then, in all too brief outline, was Mahatma Gandhi as I knew him. When the tragic news of his assassination came across the air it brought a crushing sense of personal loss, and we realized how much he had meant to us and to India. Death, I think, came to him as no surprise. His favourite hymn, "When I survey the wondrous Cross," sung at his funeral, had entered into the inner texture of his being and prepared him to become a willing sacrifice in the sacred cause of peace. Great in life, he was greater still in death. He was India's man, and it is not for us to judge him. Nor would I judge him if I could, for he was my friend.

India—Ideals and Realities

THE death of Mr. Gandhi gave rise to many memorial services where religious differences seemed to break down as Moslems, Christians and Hindus mingled to honour India's greatest son. Mr. Gandhi always confessed that he owed much to Christian teaching. The influence he exerted will continue, but is likely to lessen as the years go by. There is a struggle for the soul of India and the forces of evil will not easily yield ground.

It is encouraging to see high ideals in the new draft Constitution for India. These include liberty of thought, faith, worship and belief, and the safeguarding of the interests of minorities. But it was an Indian Congressman who said: "Now that we have independence and everything is in our hands, everyone should become Hindus."

The picture is a complex one. The *Pax Britannica* has given place to a confusion caused by many problems. There are the communal differences between Hindus, Moslems and Sikhs, difficulties between the Indian States, and what was previously British India, and the opposition which exists between Brahmin and non-Brahmin. Then there are the problems associated with the scheduled classes and those that occur in landlord and peasant relationships, not to speak of grave political rivalries.

¶ *A problem that is coming more and more to the fore*

Communism in China

Ronald D. Rees

THE situation appears to be deteriorating. Communist forces are gaining ground. A recent message from Nanking broadcast on February 15th quoted the British Ambassador as giving a warning to British subjects that they should consider withdrawing non-essential personnel from the area north of the Yangtze river and east of Sian in Shensi province. The consuls in China are to suggest that only those who are prepared to remain under Communist control should stay in the threatened areas.

This raises serious questions in the mind. How is the present advance of Communism likely to affect the Chinese people and the work of the Christian Churches in particular? But first a word about the history of the last twenty-five years, without which the present cannot be understood.

In 1923, Russian Communist agents (Michael Borodin, Galen and others) were called in by Sun Yat Sen to help his revolutionary government in Canton. In 1927, after the march north to the Yangtze, Chiang Kai-shek got rid of them and turned on the Chinese Communists. They established a small independent government in the south of Kiangsi province, but were driven out in 1934, marched round western China, and established their headquarters in Yenan by the end of 1935. There they were still beset by Chiang in his efforts to unify China under one government. But the Japanese menace was growing ever stronger. At Sian, at Christmas time, 1936, Chiang was kidnapped, not by Communists, but by leaders from Manchuria (which had been seized by Japan in 1931), who wanted all parties to unite against the Japanese. Concessions were made on both sides. This precipitated action in July, 1937, by the Japanese, who feared Chinese unity and Communism in particular.

For eight years during the war against Japan (1937-1945) there was an uneasy partnership between the two parties. As soon as outside pressure was removed, the question of authority and control of China was bound to arise. Hence the present civil conflict. It is deplorable, but in the light of recent events in Europe, can we be wholly surprised? Here is an issue that runs back over twenty-five years. The differences in ideology cut very deep. No easy advice to the two sides to get together is likely to be more successful in China than it is in the West. Fundamentally, it is a struggle for power. Communism appears to be winning in China.

The areas affected include Manchuria and North China provinces down across the Yellow River to the Yangtze. Apart from Port Arthur and Dairen, practically all Manchuria except Mukden and one or two isolated places are in Communist hands. Cities like Peiping, Tientsin, Taiyuan, Kalgan, Tsinan and Kaifeng are in the hands of the Central Government, while considerable areas of Shantung, Kiangsu and Hupeh are still held. But there have been increasing

threats to places on or near the Yangtze. Communications have been disrupted.

Can the work of the churches be carried on in areas controlled by the Communists? Reports coming from various sources in China seem to show that there is a hardening of opinion on this question. There has been, and is now, great reluctance on the part of both Chinese and missionaries to abandon any work that can be continued. In some areas services of worship, even a few Sunday-schools, are continuing. Some Christian hospitals are carrying on. But there are no Christian middle schools and probably no primary schools in these areas. Chinese workers find that they are marked men. In Shantung we are told that twenty-one out of the thirty-three Chinese ministers of one church have come into the city of Tsinan because Communist occupation has made their work impossible. In other cities, similarly, many leaders of the rural churches have had to take refuge. Those who stay are in danger if they engage in any activities. In one city, south of Tientsin, three missionaries have been carrying on medical work since last July. But the city church has ceased to function. Services are not forbidden, but the members are afraid to meet. Even in the hospital no Christian worship can be carried on, but the staff believe it is worth maintaining the medical work.

Reports indicate that when Communist forces first come in, Christians are generally not interfered with. It is when the political organizers arrive that trouble begins. Church members or the minister may be accused of various offences framed up against them, tried by popular vote, and punished by loss of property, or torture or death. Recently, three Finnish Lutheran missionaries were killed in the area north of Hankow, and some Roman missionaries have lost their lives. The Roman Church has taken a strong line in denouncing Communism. They also have acquired considerable holdings of land as income-producing endowments. For both reasons, members of the Roman Church are an object of attack.

BUT the fundamental difficulty confronting the churches is that the Communists dislike any active organization which they do not themselves control. Both Roman and Protestant churches are linked with fellow-Christians in other countries. If these other countries are the so-called capitalist and imperialist nations like America and Britain, that is an additional offence. Our ecumenical movement, a source of such strength in other ways, in a situation like this becomes a source of danger. With all its faults, the Central Government of China has given wide freedom of worship and observance, teaching and practice to the Christian Churches. Communist authorities deny nearly all forms of religious liberty.

Many missionaries during these coming weeks and months may be facing a most difficult decision. They should be much in our thoughts and prayers. If they evacuate and leave their work, it feels like desertion. It is one thing to send away mothers and children, the aged and unfit, but able-bodied men and women will want to stay and face the difficulties, as they have done in the past. If they stay in areas occupied by

the Communists, some very practical questions arise. How can they get money? They would not be content to depend on the slender resources of the Chinese church. Would they be able to come away later, to return home and see their families? Further, how much work can they do if they stay? Even medical work is precarious, especially if hospitals are not allowed to charge their patients any fees, and if they cannot get fresh supplies and drugs. Other kinds of work, as we have seen, are severely limited. There is always personal influence in work with individuals. But if Chinese themselves find it hard, even dangerous, to maintain their own positions under Communist suspicions, will it be a source of added embarrassment for them to have foreign missionaries as colleagues for whom they are responsible? No missionary would wish to stay if he thought his presence made things more difficult and dangerous for his Chinese friends.

It is sometimes suggested that Chinese Communists are different from those elsewhere, and that they may become more tolerant and friendly to religion and to the Christian Church. It is true that there is a kind of healthy independence in the Chinese mind which affects everything they touch. They are a practical people and realistic. They may not be disposed to listen always to Moscow. But they insist they are Communists, and true to Marxist principles, not merely agrarian reformers. Their leader Mao Tse-tung, in a book he wrote in 1940, stated the policy which has guided the Party. The main goal is the classless Utopia of all Marxist dreams, but China is not ready for that yet, and meanwhile must struggle against the old feudalism by seeking allies in the cities and among intellectuals of the middle classes. He uses the term democracy, but in the Soviet Russian sense. There is no freedom of speech and no opposition is tolerated. It is true that there is a rule that not more than one-third of the membership of any county or regional council may be Communist Party members, but in actual practice it matters little, as the Party dominates everything in that area. No minorities have a real chance to criticize or take an independent line. It is claimed that what the Communists are doing is for the people's good, but the Party decides that for them, and imposes it from above. This leads to totalitarian methods and dictatorship; it is the opposite of what we mean by democracy.

WE all long to see the two sides come together and make some sort of peace for the good of China. But the impression is gaining ground in China, as it is in Europe, that the Communists do not want peace on any other terms than their own. Their aim is to control all China. Disturbance and chaos, social and economic, will lead to the overthrow of the Central Government, it is hoped. On the Communist reading of history, the victory of their cause is certain. Their policy is to do everything to hasten that day. Why should they try to reach any understanding with their opponents or form a coalition, unless that were a step to power? It is extremely difficult for us, bred in a very different tradition, to realize that men think and act in this way. These men are not governed by Christian motives or by the doctrines of a

society which has inherited the Christian tradition. We should work to convert them. Meanwhile we must accept certain facts realistically, and not assume that they will be false to all their own declared aims and accepted methods, unless they are first converted to Christ.

THIS reading of the situation is based on the claim that Chinese Communists are Marxists, a claim which they themselves make, and which is borne out by recent history. The theory that they are simply agrarian reformers is a myth. In this situation, our friends in China are greatly perplexed. They are critical of the Central Government. But they do not want to see all China suffer the misery of Communist tyranny. There seems no third force strong enough to take action. Help from abroad looks like intervention. The function of the Church, however, is on a different plane. How can the hearts and minds of men be changed and converted to Christ, the King of Love and the Prince of Peace? It may be that through pain and suffering the Christian witness will bring some new power. For God is not a detached observer while political and economic forces determine the issues. We need to recover faith and hope in His unlimited power to work miracles. The heaviest responsibility will rest on those in China, but who can say how much may not depend on the prayers of the faithful everywhere who really believe in God?

The Power of Prayer

THERE is more power in the grain-of-mustard-seed faith than in the atomic bomb. Therefore let us pray for China. Lunarchsky, the Russian Commissar for Education, said, "Religion is like a nail, the more you hit it on the head, the more you drive it home."

Russia is the world's headache to-day. In the Soviet Union there are 193 million people of 170 races, speaking 125 different languages and dialects, and in some parts of this great Union there are signs of a spiritual movement.

The situation is full of contradictions. Anti-theological bias is carried into scientific teaching. During the war Russia found it politic to recognize Christians, and priests were allowed to bolster up morals. It is said that there is a ban on teaching religion to groups of young people. We also hear that there are 300 Baptist churches full to overflowing and that the membership of Evangelical bodies grows more rapidly than the Communist Party membership. Against all this we have such accusations as were made against Bishop Barnabas, who was recently condemned to eleven years' imprisonment with hard labour. He had protested against the mass-murder of innocent Serbs. An anti-Christian ideology demands silence for such cruelties or the punishment of those who, like Bishop Barnabas, are courageous enough to condemn them. It is a maze. In the maze at Hampton Court people often cannot find the way out, but there is a watch-tower and a watchman, and when, weary and despairing the lost look up, they get the help they need. Let us look up.

T. C.

¶ *Where light has been extinguished*

Martyrs for Christ in Central Asia

Frank F. E. Keay

EASTERN Turkestan, which is in the south-west of the enormous Chinese Province of Sinkiang, is an oasis in the desert. Almost all the inhabitants are Turkish Moslems. The people are cheerful, hospitable and have a sense of humour, but dishonesty and immorality are all too frequent.

In the year 1892 missionaries of the Swedish Mission Covenant commenced work in this area and established mission stations at Kashgar, Yarkand and Yengi-Hessar. At Kashgar and Yarkand medical work was carried on and at Yarkand there were schools for both boys and girls, with hostels where pupils could live. In the course of years, converts had been won and in the year 1933 there were about five hundred members of the church, including the children in the hostels.

Our story centres round Yarkand, where in the winter of 1931-32 a revival began among the boys in the boys' hostel. But there was much spiritual deadness among the older members of the congregation and the missionaries made this a matter of special prayer. They were joined by some of the local Christians and after the week of prayer in January, 1933, there came a real spiritual awakening in the congregation. All this seems to have been a preparation for the events which followed.

A year or two before this, a Moslem rebellion had broken out in the province, and in the early part of 1933 the fighting came nearer Yarkand. The missionaries were advised to leave, but after prayer for guidance decided that they ought not to forsake their converts.

Yarkand consists of an old and a new town joined by a long street with many shops, mostly owned by Chinese. The shop-keepers and leading Chinese people outside the walls received instructions to take refuge in the new town, which was put into a state of defence. The missionaries also were invited to come inside the walls with their children, but decided to remain in their own premises, which were between the old and the new town. Soon after, the gates were closed as the rebels were approaching.

On April 11, 1933, the old town was taken, and fighting took place quite close to the mission-station. Many of the wounded were brought to the mission-hospital. A young Chinese soldier of about nineteen years of age had been badly wounded, a bullet having gone through the back into his lung. One of the Turkish Christian boys stood at his side and cried as he tried to dry the moist hands of the Chinese soldier. The Chinese was greatly moved that a Turk could show such love to one of an alien race. But he was told that the Christian had learnt this from Him who had said, "Whatsoever ye would that men should do to you, do ye even to them." Afterwards the Chinese wounded were taken for safety to the new town, because the Mohammedans had captured the old town.

One day the Mohammedan leader sent a messenger to the mission-hospital ordering the doctor to come and tend the wounded in the old town. This he did on several occasions. Shortly after a new leader arrived, the Emir Abdullah, who took the royal title of Shaki Mensur. On April 27th, he sent for Dr. Nyström, received him roughly, and ordered him to leave the country immediately. He asked for medicines to be handed over, and sent men to fetch them.

WHEN the medicines had been packed and given, the missionaries were told that the Emir had issued orders for the hospital to be closed, and the medicines that remained to be handed over. They replied that they had patients under their care and needed medicines for them. They were informed, however, that the hospital must be closed at once, but that perhaps later on they might be allowed to use a small room and have a few medicines.

The mission doctor, Nyström, and the missionaries, Arell and Hermansson, were then ordered to come at once to the fort to visit the Emir. Outside the gate some soldiers were waiting to escort them. A Moslem physician met them on the way and tried to excuse the Emir's bad treatment of Dr. Nyström, but said they had nothing to fear because he had spoken to the Emir about the valuable help they had given in connection with the wounded. When they arrived at the fort, they were led through two gates into a court-yard. In one of the rooms round this the Emir dwelt. The missionaries were taken to a place where they were told to sit down and wait. Afterwards they were called into a room and the Emir, surrounded by his bodyguard, came in. He had on purple garments and a white turban. His eyes were flashing with anger, and he held a handkerchief in front of his nose, as if to protect himself from taking in the breath of the unbelievers. The missionaries, however, went up and greeted him courteously.

Without answering their greeting, he went to the cupboard in which the medicines had been put.

"Which of these are poisonous?" he asked.

"They are all more or less poisonous," answered the doctor.

"Which of them can kill a man?" inquired the Emir.

"We use them all," replied the doctor, "to heal and not to kill."

"But which is the kind that is strong enough to kill a man?"

The doctor showed him the bottle of strychnine.

"How much of this is needed to kill a man?" shouted the Emir.

"I cannot say for certain."

"Why not?"

"Because I never use medicines for that purpose."

After some further questions he said, "You may think me to be of no importance, but don't think I am afraid to kill you. You have preached against and disturbed our religion and our people. You are robbers of religion, and according to our law you must die. Seize, and take away the forty thieves. Out with you! Bind them!"

Then there was a rush to the court-yard. Hermansson, who was nearest the door, was driven out first, pushed to the ground, and received many kicks from the soldiers. Arell and Nyström came after. Nyström had a few kicks

rom the furious Emir. The oldiers formed a guard round the ourt-yard and those who stood in ront rushed forward and sur-ounded the missionaries. The Emir pulled off Nyström's sun-elmet and struck him on the head vith it so that it split. Then he vent to Arell, struck him on the ead and took away his spectacles. The hands of the missionaries were hen tied behind their backs and he Emir took his sword and lifted t up ready to slash at Nyström.

At this moment a Mohammedan, vho was a representative of the British Consulate at Kashgar, ame forward and urged the Emir o desist. He was no friend of the nissionaries, but evidently thought hat trouble might arise if the Emir killed them. He persuaded the Emir to go with him into an adjoin-ng room to discuss the matter.

The missionaries meanwhile were bound to wooden pillars in the court-yard. They were ordered not to speak. In front of them stood three soldiers ready to shoot them as soon as the signal was given.

In dreadful suspense the mission-aries waited, expecting every moment to be their last. But after half-an-hour a message came that they should be set free. They were, however, informed that they must hand over all their property to the Mohammedan authorities.

Afterwards some of the Christ-an young men connected with the mission were taken to the Emir. Just before this they had been having a time of prayer with some of the lady missionaries, and with a feeling of danger ahead, prayed for strength to stand firm for Christ. This was specially the case with a young man named Habil. It was while they were so engaged that the soldiers of the Emir came to arrest them.

The Emir received them roughly but was specially incensed against Habil, who was the son of a Mohammedan from Kashgar. He accused them of preaching against Islam and forsaking that religion. After striking them, he ordered Habil to be searched and his watch and money were taken from him. Then the Emir took a bullet from his belt and gave it to a soldier. Habil knew what was coming and fell on his knees look-ing up towards heaven. Then he gave a glance to his companions, as if to say farewell.

"FIRE," came the order, and the young martyr fell to the ground. As he did not seem quite dead, the Emir ordered his body to be hacked with a sword and then that it should be carried out to the street and left unburied for three days, as food for the dogs. The other young men were taken off as prisoners.

After this, all the work of the mission was broken up. The chil-dren from the hostels had to be handed over to the Mohammedans, and the missionaries were ordered to leave the country: as no facilities for transport were allowed to them, however, this order could not be obeyed. From among the bigger girls the Emir ordered some to be sent for his inspection so that he might choose one for his harem. His choice fell upon the sister of Habil whom he had murdered. The girl made a protest against this and so the Emir chose another who happened to be the one who had been betrothed to Habil.

Without attempting to tell in de-tail the complicated story of all that happened, one may say that

after some time the Mohammedan rebels quarrelled among themselves. In the fighting that ensued the Emir, who had treated the mission so shamefully, was himself killed and so great was the hatred against him that for half a year his skull was kicked about the bazaar like a football.

IN course of time, the missionaries were able to resume some of their activities, but not to reopen their schools or hostels. The medical work went on again, but as the whole district was seething with unrest, things became more and more difficult. At last in 1940 the missionaries were compelled to leave. Behind the opposition to them and their work was the pressure brought to bear by the Communists who were urged on by Soviet activities from Russian Turkestan.

In 1947, two Swedish missionaries again visited Turkestan to see if it might be possible to re-establish their work in that area. They went through China to Urumchi, the capital of the Chinese province of Sinkiang. With difficulty, they obtained permission to visit their old stations. Churches and buildings had been destroyed or used for other purposes. All the Christians were scattered. Most of them are believed to have been killed. The missionaries found the ordinary people quite friendly, and these, for the most part, would have welcomed their return. But the officials who are strongly influenced by pro-Soviet sympathies, were quite opposed to their reopening their work.

THUS for the time being the light has been extinguished in this part of Central Asia. But is this to be the end of the story? We must believe it is the will of God that the people in Eastern Turkestan should have the opportunity of hearing the Gospel. Here, then, is a real challenge to the Christian Church. It is a call, first of all, for prayer that when the doors open again, the church should be ready to enter in the name of our Lord Jesus Christ.

A REMINISCENCE

One afternoon, in the summer of the year 1900, I stood behind barracaded doors and windows while Boxer mobs threatened my life. That night, with a group of Chinese Christians, I knelt in prayer. After prayer we decided that it was best to break up and individually to seek safety. All of us escaped save one. If I had been asked which of that group would be most likely to deny his Lord I know which I would have named, but I would have been wrong. The man for whose fidelity I would not have answered became the martyr who, as he was being cut down, tried to sing:

"Mighty God, while angels bless Thee,
May a mortal sing Thy praise!"

Another of that group was saved by his own villagers. His helpful Christian life had so impressed them that they dared the Boxers to lay hands upon him.

T. C.

¶ *Advertisement cannot take the place of personal witness*

Should the Church Advertise?

Kenneth G. Grubb

STRICTLY speaking, if one is going to be pedantic, this question is neither correct nor significant to ask. It is not correct because, for the purpose of advertising, there is no single, identifiable unit called the Church. There are the churches, and, as most of us know, one of the objections most commonly made when the Gospel is pressed upon men is that of their disunity. The real question, therefore, is whether the churches should advertise. That is a much trickier query because, if they all did so at once, would they all say the same thing, and is it desirable that they should? Conceivably it is not desirable and it is possible to hold this view without being a hard-boiled cynic about the abiding truth and overriding claims of the Gospel.

But the significant stress implied in the main question must be, "*What* should the churches advertise?" The Publicity Commission set up in 1946 by the National Assembly of the Church of England had to face this question, and it devoted much time to it. A number of witnesses were called and questioned. Some were convinced and loyal Christians; some were sympathetic but would not wish to be openly identified with the work of the Church; and all were persons of wide experience in advertising. After making full allowance for these different standpoints, it was evident that there was no real measure of agreement, even within the Church of England itself, as to what should be advertised. Unless there is clear understanding in so essential a matter, it would be a waste of money and organization to indulge in a widespread advertising campaign either by Press or extensive outdoor advertising.

It is easy to say that we should advertise the Gospel, and that the Gospel, being in essence the simple message of salvation, lends itself to the use of the striking slogan and the appeal to the "mass" mind (*horresco referens*). But is the question really so easily answered?

It is sometimes rather loosely said that our age is a post-Christian age. Men, it is said, have traversed a stage of broad and vague consciousness of the existence and claims of Christianity, and having done nothing but trifle with the truth, have passed on to think of other things. Christianity, in turn, has lapsed from their consciousness, and their sons are only aware that their fathers were conscious of it, and did nothing about it. *Their* sons are conscious that *their* fathers were conscious that *their* fathers were conscious of it . . . and so on, but not, we may hope, by the grace of God, *ad infinitum*.

Is it any use telling such persons in three lines of print that Christ died for their sins? That, with various inaccuracies and vagaries of thought (but vagaries no greater than those with which men generally approach such questions), is just what they are foggily conscious of, and either disbelieve it or refuse to face the implications. Can we

meet this mood and pierce this fog by advertising?

We can't: although as a bold, unqualified statement such hearty dogmatism will hardly stand up to examination.

What then does A, the Advocate of Advertising, do?

If the diagnosis is correct, the important question to face is whether advertising can convey the implications of the Gospel. This is of particular relevance in regard to poster advertising. Is it possible to match "Guinness is good for you," by saying "The Gospel is better"? The short answer is that people know the meaning of Guinness, for they drink it up; they do not know the meaning of the Gospel, for they have not drunk it in.

Most of us have seen posters or bills in stations or vehicles containing some telling text of Scripture, usually in the sonorous, if somewhat quaint, phraseology of the Authorized Version. On many who see them, they cannot have a very great effect. One reason for this is the incongruity of such pronouncements with their environment. They address us from out of a world of undeniable truth and reality which, nevertheless, seems infinitely remote from the pedestrian worries of our rough earthiness. They are like voices from a dream-life of idyllic morality and beauty, speaking pathetically to us men soiled by the grime and dust of these mortal years. They are, to my mind, singularly ineffective in conveying the sense of that self-giving by which the Word was made flesh and mingled with us in the taverns of our human paths. It may be that this sense of the Incarnation is incapable of interpretation by these media.

This does not mean that advertising cannot be used by the Church, but that more attention needs to be given to thinking out just what it can accomplish. The value of any method of publicity is only recognized when its limitations are defined. The Gospel is truth and life, the churches are institutions: perhaps the latter lend themselves more to the advertiser's approach than the former.

AT the Church Assembly Publicity Commission one witness argued in this way. He asked if the Church really believed that its clergy were serving, or at least seeking to serve, the whole community. In his view, people were sceptical about that: in the eyes of too many people the Church seemed to serve itself. If the Church could truly claim to serve the people, it ought, like any other organization, to advertise for help in the support of its clergy. That was a practical matter, and the results could be measured. If people supported the parson they would come to church or otherwise interest themselves in the church, for people will not, in the long run, give without taking some interest. At that point contact could be made with them. It is not necessary to assume that that is the right answer, but it, at least, supplies something to think about.

It is possible to advertise a concrete event like a meeting or a campaign, when it may not be profitable to advertise a "message" such as the Gospel. That is a common experience. Government publicity of the "Food Facts" kind which tells us just how to make a pudding out of next-to-nothing is welcomed; exhortations to be good

and keep cheerful drive us to irritation and annoyance.

Much of this argument applies mainly to display and poster advertising, and less forcibly to Press advertising. Press advertising has the advantage over editorial matter that one can control the content easily, but being advertising it is apt to be regarded with a certain measure of suspicion by those who do examine such things carefully.

IT would be a waste of time to start an advertising campaign of any extent unless the churches were thoroughly convinced of its importance and large numbers of their members were ready to cooperate in every possible way. Such a campaign cannot be effectively carried through, on a national scale, by a committee or group of persons working from one centre through professional agents. Technically, it is not difficult to organize, if the money is forthcoming: but, even if the difficulties hinted at above were overcome the effect would be largely frustrated unless the churches and their members were attuned to its importance.

It will always be difficult to measure the effectiveness of any form of direct advertising of the Gospel. The communication of ideas is not easy to assess. Public opinion polls will reveal results: they do not so accurately estimate means. Many a man who will say that he has made up his mind because of a book, has been also influenced by the words of a friend, the home of a saint, or a crisis in his own life. In the corrupted currents of this world it is impossible to disentangle and canalize streams of influence. Hence it is important that if one means of publicity, such as advertising, is used, other potent forces should work towards the same end. Advertising divorced from the witness of the faithful would not be successful.

An official who carried a large responsibility for war-time propaganda was once asked in a meeting what his definition of propaganda was. He replied that if A did propaganda he was promoting his own self-interest by appeal to B's. If it was desired to secure a favourable declaration of war by another nation it was necessary to show that it would " pay " that country to declare it, although the real advantage in view was one's own cause. This is so obvious that it is often overlooked. In general people act for motives of self-interest and advantage. They know perfectly well that an advertiser advertises for his advantage: a purchaser equally purchases for his, for civilization is based on the consideration that such self-interests are not incompatible.

The difficulty arises when this argument is applied to the advertisement of the Gospel. There is no self-interest in the Gospel: there is in the churches, for the churches are visible institutions composed of sinners. It " pays " the churches to add to their members, as it does any institution. In the Gospel are such words as " He who saveth his life shall lose it." Once again, then, what is one to advertise, the Gospel or the Church? The former involves the difficulty of explication which we have referred to: the latter carries the implication of self-interest. This may be quite unjust, but is, in fact, the aspect under which the matter is often seen from the outside.

There is a whole side of the discussion to which I have so far not

attempted to do any justice. Whether we like it or not modern methods of publicity have come to stay: the churches cannot allow them to be monopolized by other forces. But when advertising is examined from the angle of content, the vast majority of advertisements are found to be concerned with the satisfaction of material needs. It is, perhaps, only at election times that we see something of a different type of advertising by the great political parties. In other words no one has really tackled the relationship of advertising to the world of fundamental beliefs and inner loyalties.

HERE we must remember that the decline of Christianity is not an isolated phenomenon. It is accompanied by a profound hesitancy or a puzzled indifference about the whole question of the meaning of man's life, the origin of his powers, and the ends to which they should be directed. But just because men are puzzled they are not prepared to be put off with an easy answer. They seek an explanation, sometimes in the way that men once sought a sign and no sign was given to them, but very often with some persistence and seriousness. This explanation cannot be given in a slogan, or even in an article. What the slogan, and the article, may do, what they should aim to do, is to point the inquirer further along the way, and whet his curiosity by challenging him to ascertain for himself if he is asking the right questions.

I reach certain tentative conclusions therefore, which are roughly on the following lines:—

(a) The churches are not yet prepared for a widespread poster or Press advertising campaign. There are meanwhile many useful openings which might be seized. For instance, the Church of England has many useful solus sites which could be utilized for something on the lines of the Free Churches' Wayside Pulpit.

(b) We need to grapple more thoroughly with the question of just what it is that should be advertised. There is not enough common agreement in the churches on this as yet, to make a campaign a success.

(c) Advertising is more liable to be successful when it deals with concrete events in the life of the Church, the holding of special campaigns, the services of the church, and the like. The advertisement of the Gospel, at any rate in the very limited spaces to-day available, is a more dubious experiment.

(d) Meanwhile, it is most desirable that those who have given time and attention to this subject in the past, should continue to do so, and concentrate their combined thought on some of the more difficult points raised.

I am well aware that these conclusions will seem disappointing to most and despondent to some. Whatever we think about advertising cannot relieve us from the responsibility of personal witness, and the testimony of the corporate life of the Church. The final heresy would be to suppose that it was a substitute for these things. The first task is to find a way in which advertising can be an extension of these historic forms of witness which arise directly from the very being and purpose of the Body of Christ as a witnessing community.

¶ *Is the Church to sell itself?*

Publicity for the Church

Hugh Ross Williamson

ONE of my first lessons as a young journalist was short and succinct. It was delivered by an experienced and cynical chief sub-editor. It was " Spike anything that even vaguely smells of publicity." That was nearly a quarter of a century ago, but I do not think that this essential journalistic ethic has changed. What has changed is the organization of publicity.

In the inter-war period, the art of the publicity agent reached new heights; and it became increasingly difficult to tell (I am speaking as one who was himself editorially concerned) what was " news," what was legitimate " gossip," and what was publicity disguised as the one or the other. A good deal of the publicity was, indeed, a straightforward *quid pro quo*. If advertisements were inserted and paid for, then the advertiser had no need to disguise the publicity puffs he sent in, for some of them would be used, in one form or another, in the editorial columns. (Not, let it be insisted, as a " right "—for the editor still retained his technical freedom to ignore it—but as a custom, the ignoring of which would lead eventually to a decline in advertisement revenue.)

The ordinary newspaper-reader can see this process at work in a simple way by noticing the disproportionate news space given to films and film stars in the cheaper Press and comparing it with the advertisement space occupied by announcements of films. Those who are interested in a more detailed analytical and statistical survey can consult the famous P.E.P. report on the Press issued in the mid-thirties.

During the war, a radical change took place. Papers shrank in size, which meant the drastic curtailment of both news and advertisement space, and the Government imposed a censorship. This meant that journalists were almost completely dependent for any news which the public wanted to read on the " hand-outs " given by Public Relations Officers of the various Ministries, as centred in and co-ordinated by the Ministry of Information. What journalists thought about that " Bedlam in Bloomsbury "—as it was called in Fleet Street—is unprintable. The effect of it was to destroy, almost entirely, what was left of the freedom of the Press.

Now that the censorship has gone, something of that freedom has come back. but the small paper remains and is likely to remain. There also remains the PRO—Public Relations Officer—whose duty is to try to get into the Press publicity about the Ministry to which he is attached and to keep out of it the various scandals and incompetences which, from time to time, the diminishing tribe of " free journalists " manage to unearth.

I think I can say, without any fear of contradiction from Fleet Street, that the PRO is far more disliked, despised and distrusted than was the most blatant publicity agent of the old days. That his efforts have any success at all is due partly to the size of the papers, partly to the fact that no newspaper

wants consistently to offend a government department lest news be withheld from it and given to its rivals (this may be described shortly as the "blackmail element"), partly because the general atmosphere of crisis has something of the urgency of war in that no paper would wish to hinder the recovery programme by the consistent publication of ineptitudes and mistakes, and partly to a hand-over of the abnormal war-conditions.

IT is against this background that the suggested appointment of a PRO for the Church at a salary of £2,000 a year must be considered.

In the first place it will be seen at once that the church does not possess any of the "advantages" which make it possible for a PRO to do any work at all. It has not—as, for example, a change in rations, the erection of more houses, rearrangements of the schools or health system—any "news" which affects the day-to-day life of the majority of people to offer to the papers, which, merely as *newspapers*, they must have. It has no "blackmail power" to get the news it wants printed. As a very distinguished journalist and M.P. summed it up in the *Spectator*, a PRO for the church, even if he were paid £20,000 a year, could not get in to the papers or keep out of them a single item of news which would appear, or not appear, in the ordinary way.

But this is not all the story. A PRO for the church would not only be completely useless. He would be an obstacle. In all probability, the appointment of such an officer would actually have the result that less church news and more church "scandal" would appear in the Press than under the present system. For human nature and Fleet Street being what they are, editors might well vent the fury they feel for the ordinary Government PROs—to whom, nevertheless, they have to be polite and, on occasions, obliging—on the head of the luckless Church PRO, to whom they need be neither.

And, lastly, a profession which has been trained in a healthy dislike of publicity-methods and contempt for publicity-seekers cannot but have its view of the church immeasurably lowered by the mere fact that the Mystical Body of Christ has seen fit to enter those particular lists. It is, indeed, in Fleet Street that the whole proposal has been greeted with the extreme of amused (and sometimes pitying) contempt; and the ingenious headline which one sub-editor attached to the news of the Report —"Church to sell itself"—might do duty for the general opinion.

Thus, merely as a journalist, I should oppose the proposal as stupid. As a priest, my objections are far more profound. As to how far the Church of England, as an organization, is necessarily involved in some kind of publicity—in that its public actions, as the church of the nation, are sometimes inevitably "news"—there is ground for legitimate difference of opinion. To some this inevitable publicity may appear a good thing to be encouraged as far as possible; to others a bad one, to be deprecated. It must be borne in mind that for ordinary information about church doings of interest to church people, there are the church newspapers; anything which merits notice in the general Press will be of a "sensational" nature—a pronouncement on divorce, a ritualistic riot, a pub-

otting parson, a bishop denying ıe Creed he is supposed to defend. 'he *ordinary* work of the church not, and by its nature cannot be, news " in this sense—and, there- ɔre, though one may be able to nderstand the argument that it is etter for the church to be talked bout than ignored, no matter hat the pretext, there is an equally alid view (which I share) that any news " about the church which ppears in the secular Press is, inety-nine times out of a hundred, ɔ be deplored. Even if it is harm- ess, it gives a false perspective.

(It may be objected to this that ıe existence of a PRO might emedy this state of affairs by pro- iding an office which any journal- st can ring up for information and ɔ get his " news " in perspective. 'he two answers are that, in the rst place, any journalist is trained ɔ get and to verify information, nd that the suggestion that he eeds such an officer is an implied ısult to his professional compet- nce; and, in the second place, that he news he really wants he will ever be told. In this connection, or example, I remember that when Dr. Lang was translated from York ɔ Canterbury I was given the as- ignment to try to find out who vould succeed him at York. In he first place, nobody knew; in he second place, nobody would ıave told me—at that point—even f they had known. Nor, in an quivalent case, would a PRO now or tell.)

Apart from an objection to ecular publicity on general prin- iples, on the ground that it can nly give a false impression of he church even as an organized ody, I object to it even more trenuously because of its implicit ssumptions about the nature and task of the Church. This, I know, is a personal view, and can only be put forward as such. But it seems to me that the task of the Church is to make individual Christians—that it is not its mission to ensure space in the newspaper for church " events," but to convert the newspaper proprietor. And if the history of " revivals," spell - binding preachers and " stunts " proves anything, it is that, whatever the immediate emotional effect, the ultimate effect is to retard and bring into disrepute the Christian cause and to weaken, not strengthen, the Church.

THE Good News we have to proclaim is the news of Christ's victory over death and sin—that and nothing else. The application of it we have to make is to the individual life. To say that we have to use " modern techniques " to do this is really a confession of our spiritual failure. It is not that our News is complicated and difficult that is the obstacle; it is that it is shatteringly direct and simple. It is not that the demands of it need to be " explained " ; it is that the person who has the demand made on him shall be given power to accede to it.

The charge given to me as a priest on my ordination was to exercise the power of absolution, to preach the Gospel, and to administer the Sacraments. Could anything in the world be less susceptible of publicity than these things —the confessional, the simple exposition of the New Testament, the dispensing to the few faithful who gather at the Lord's Table before breakfast of the Body and the Blood? How is " publicity " *possible* without something perilously near blasphemy?

What Medical Missions Have Done

Thomas Cochrane

MEDICAL missions may not have made many spectacular discoveries or made many scientific contributions to modern medicine, but they have done a more important work than that: they have laid the foundations upon which, as in China, a scientific superstructure is being reared. The superstructure is seen, foundations upon which the superstructure has been reared are not visible and are apt to be forgotten.

With an almost unbelievable paucity of resources and with overwhelming calls for day and night service, it is not to be wondered at that there has not been much equipment or time for research. For the work of the Peking Hospital, which I took over about fifty years ago, and in which I treated thousands of out-patients and hundreds of in-patients every year, the home society's grant was the sum of £40 per annum! The advantages of poverty, however, were that ingenuity was stimulated and improvizations were cheap and yet wonderfully effective.

I could not afford absorbent wool from England, and I was therefore compelled to find a substitute. Native wool was cheap but non-absorbent. I made it absorbent and sterile at the same time by boiling it with soda. For bacteriology I had not, and could not afford to buy, an incubator, but I kept germs alive by rigging up a biscuit tin for the purpose. I made a hole in the top for my thermometer, and arranged a little oil lamp below to keep my cultures at the right temperature; thus I inaugurated bacteriological research in the capital of ancient China. The subsequent superstructure is, or was, in charge of one of my students.

Fifty-one years ago, when I was doing medical work in Mongolia in a tumble-down building with mud walls and paper windows, I needed a table and went to buy one in a Chinese carpenter's shop. I found one which I thought would serve my purpose. On its surface, however, there were a few small indentations, and, being hard up, I tried to get the price reduced by pointing them out to the carpenter. "Oh," he said, "that's nothing; you won't find anyone in China who hasn't got at least one pock-mark!" And time was when that was very near the truth, but medical missionaries introduced vaccination with demonstrably good results. The demand for vaccination spread in consequence, and when I was in Mongolia I found a man seeking to meet it to his own advantage among the simple peasantry, from a tin of condensed milk!

At the beginning of the century I inaugurated the first health campaign which had ever been launched with Government backing in China. A terrible epidemic of cholera broke out and people were dying like flies. Having made professional and friendly contact with many of the high officials, including the then well-known Prince Su, whose board was the appropriate one to approach, I got every possible facility granted to me to deal with the outbreak.

When plague broke out in Manchuria in 1911 the Peking Union Medical College—that great missionary institution, afterwards to be extended enormously by the Rockefeller Foundation — sent twenty of its students with some of the teaching staff to co-operate with Manchurian medical missionaries in stamping it out. But for this prompt action, infected fleas might well have travelled to Europe in the carriages of the Trans-Siberian Railway. Enlightenment spread, and in a remote region during my travels, where I found people worshipping the rat, I read official notices exhorting the people to kill rats!

The Union Medical College was opened in 1906, and when the curriculum was published the Board of Education copied it word for word as a model for prospective Government colleges. Medical missionaries translated text-books into Chinese, adapted characters for scientific terms, and created a modern medical and nursing profession. I am reminded of this important translation work as I write when I look at the book-case beside me in which I have translations of Heath's *Practical Anatomy* and Morris's *Osteology*—translations which, with the help of a Chinese colleague, I produced by burning the midnight oil. The translations were necessary for the students under my care. The colleague, without whose help I could not have undertaken them, had passed his examinations in anatomy with full marks and with commendation for his wonderful drawings. He afterwards held a high position in the Government institution which much later was founded to take over the bacteriological research work in which I had been interested and which I had carried on with woefully inadequate equipment.

I HAVE just had a visit from one of my old students who is to-day the leading pathologist in China. This visit carried my thoughts back to the early pioneer days when it might have led to a riot had I displayed even osteological specimens: post-mortems and pathology were out of the question. We had to make do with bones, diagrams and mannikins. I was the fortunate possessor of a wonderful mannikin given to me by Professor Yellowlees, of Glasgow University. When I first displayed it, a Chinese servant fled from the room!

The students resorted to all kinds of devices to work on actual specimens. I was once passing the students' dormitory late at night, and I saw a faint light in a basement window. I felt bound to investigate, and I crept noiselessly down the steps, and, cautiously peeping through an open doorway, I saw a strange and never-to-be-forgotten sight. A Chinese student was standing with his back to me and the glow from a Chinese stove shed a dim light upon him. He had on his long gown, and, being pre-republican days, he had a long and beautifully kept queue which reached well below the middle of his back. I saw that he had chopsticks in his hand, with which he was slowly stirring something steaming in a basin over the stove. I crept nearer. He heard me and turned with a look of alarm on his face which I still see in my dreams, and then, of course, he had to explain.

As he was very desirous to have a set of the bones of the head for intimate study he had gone to a

Chinese graveyard where poorer people had been buried—people whose relatives could not afford a good coffin and had to bury their dead in a *kou p'eng t'ou,* that is, in a coffin so frail that if a dog should hit it with its head the wood would break and the coffin open. He had severed the head of the corpse, wrapped it in a towel and quietly slipped back to the college to boil the flesh off the bones!

I WAS once received by the President of the Republic, the second to hold that office. I was presented to him by his medical adviser, who introduced me proudly as the founder of the Union Medical College and a worthy successor of his teacher, Dr. Kenneth McKenzie, a medical missionary of the London Missionary Society, who started training students in the latter part of the last century in the city of Tientsin. And then he added, "It would be a happy moment in my life if I could see a bronze statue erected in China to Dr. McKenzie for his great contribution as a pioneer of medical education."

It was a missionary, Bernard Read, whose research perfected ephedrine, which is extracted from a weed that grows outside of Peking: ephedrine is now used universally. It was he, too, who made ethyl esters and supplied them to China and beyond for the treatment of leprosy. He is the greatest living authority on Chinese pharmacology. The post-graduate work of the Peking College is known everywhere, and its scientific papers have made a most important contribution to medicine and surgery.

One of the saddest experiences of those days was to see the treatment of the insane. I often saw them imprisoned in a small room and fastened to a stake with a rope which only permitted very limited movement. There was only one proper asylum in all China for a population of 400 millions! That asylum was established by medical missionaries. When I visited it I thanked God for the example which it set to the Government of China. But some of my most poignant experiences were in the field of obstetrics. One could only enlarge upon this to medicals. Before I left Mongolia I had taught one of my assistants how to deal with cases of difficult labour. Years afterwards this man came to thank me, and to tell me of the many lives he had been able to save through what I had taught him.

I have dealt with my experiences in China and Mongolia, where I saw so many examples which later were copied by enlightened Chinese. I visited scores of mission hospitals in China and many missionary medical schools. The finest example of leprosy treatment was the leprosarium in Central China founded by a medical missionary, Dr. Henry Fowler. This was often visited by Chinese officials, who were profoundly impressed by it. In a word, China, which in medicine is to-day largely under the leadership of men trained by medical missionaries, owes everything to the pioneering foundational work of medical missionaries. It is said that peace is indivisible: certainly medical science is, as evidenced by the world-wide alarm which the recent cholera epidemic in Egypt aroused.

My knowledge of medical mission work in countries other than China is superficial. Men like Chesterman and Schweitzer of Africa, and others, could write

ore eloquently and convincingly an I can about its value and the ntribution it has made to world alth. Men like these and Har- on of Arabia, whose work is lued by King Ibn Saud, and ochrane of India, whose reputa- n in the field of leprosy is world- de, are sufficient examples of edical missionaries for whom the orld is indebted to the Christian urch.

I have left to the last what I nsider to be a contribution which e medical missionary *par excel- ice* has rendered to what forty ars ago I referred to in an article titled "Conquest by Healing." I n thinking of the spiritual con- bution.

In that article I was thinking of e kindness, sympathy, and genu- e love of mankind which charac- izes the practising Christian, and hich, other things being equal, akes the Christian doctor the best ysician and surgeon. As I uched my patients I tried to agine I was touching Him who id, "Inasmuch as ye did it to e of the least of these ye did it to Me." My patients sensed that mpathetic touch in my very ger-tips and responded to it: hat a thrill it gave me! When a rgeon, alien in race to the very rvous patient on the operating ble, feelingly seeks for his tient and himself the blessing of mighty God, both become calm d confident.

The phrase "the whole man" so common to-day, and yet those o use it are generally thinking in re material terms: shorter urs, more money, houses, leisure d pleasure. They are thinking is in spite of the growing scien- c evidence that "things which e seen were not made of things which do appear." The most advanced in scientific medicine are beginning to lay more stress upon psychology and the religious factor. As Dr. Austin H. Birch, of Chepstow School, says:—

> "There is a 'Dr. Jekyll and Mr. Hyde' in every one of us. At first, this discovery was regarded as a clever novelist's fantasy, till psychologists confirmed the guess when they discovered the 'split mind'—schizophrenia. Medical experts now acknowledge that there is a spiritual depth beneath their ken, one calling for spiritual therapy."

WE quote also from the January-February issue of WORLD DOMINION:—

> "The Bishop of Croydon, leading a deputation to the Central Ethical Committee of the British Medical Association, gave an exposition of the principles and aims of the Church's Council on Healing, and stated that the subject of healing should be approached from a three-angle aspect—body, mind, and spirit. The healing of the whole man was its main concern. In different parts of the country it has already been the custom of doctors and clergy to co-operate. The result of this consultation between the Church's Council and the Ethical Committee of the British Medical Association was an agreement that co-operation between medical practitioners and clergy should be welcomed."

An opium addict came into our hospital in Peking—a sad, sallow skeleton. A Christian woman assistant said to us, "I would like you to leave this patient in my care." We agreed. The patient was put to bed. Instead of the usual treatment, the assistant sat beside her, talked kindly to her, and then began to pray for her. We heard of

all this and went to see the opium sot in the morning: we found that the craving for the drug had completely gone, and there was a light upon the patient's face that never shone on land or sea. I have her photograph among my treasures. I sometimes look upon it to reinforce my faith, to get the pleasure of a memory which her smile recalls, and to remind myself of a perfect cure.

Who's Who in South-East Asia

IN the population of *Malaya* there is a small excess of Chinese over Malays. The Malays are Moslems and have made no response to the Gospel. The Chinese, however, have made a notable response, and they now form the major part of the total Protestant Christian community of 40,736. The other Christians are Indians. The Roman Catholic missions claim 84,142 from the same groups. There are eleven Protestant missionary societies, of which the Methodist Episcopal Church and the Church of England have the largest communities.

In *French Indo-China* Roman Catholic missions have 383 foreign workers and 1,223 native workers, with 8,000 catechists and teachers. Their community is now one-and-a-half million in 2,000 churches. The Protestant work was started later by the Christian and Missionary Alliance and is smaller, having 16,000 members but largely self-supporting. There are 54 missionaries and 190 native workers. The Christian Church is well established in the different parts of the country.

There is a strong Protestant Church throughout the *Netherlands East Indies*. The two-and-a-half million Christians consist of some Dutch, some Indos (Eurasians), some Chinese, but mainly Indonesians. The Amboinese Christians are great missionaries. Many islands are Christianized and some tribes largely so, notably the Bataks of Sumatra. Even Nias is mainly Christian. The Roman Catholic community, along with the Protestants, makes up 4.5 per cent. of those areas where missionary work has been permitted: in areas where, before the war, there were ten Protestant missionaries per million people.

While there has been a remarkable growth of independent indigenous churches, yet there are whole sections of the educated and upper classes outside the reach of the Christian Church. The facts show how vigorously the Dutch societies have been at work. Organized work and the great hospitals have been suspended and the Christians have suffered severely. There has been a forward movement in some areas. In outlying areas like Borneo there are 30,000 native Christians; in Dutch New Guinea 66,000; in Halmahera 7,000.

The political changes described by Mr. O. M. Green have had a profound effect on the Christians, but the missions consider this helpful in making them more independent.

A. McL.

How soon will Asia find a cure for its frenzy?

Lights and Shadows on South-East Asia

O. M. Green

THE clouds which for over two years have lowered in varying thicknesses upon Malaya, the Netherlands East Indies and Indo-China, at last show signs of lifting in the first two of these countries. Only in the third there is still the darkness of deadlock and destruction. The problem in each differs slightly in form. In Malaya the British aim is to weld the nine Malay States and two British Settlements—Penang and Malacca—into a unity which will ultimately take its place in a well-established Commonwealth of self-governing states. The Dutch endeavour is to create a somewhat similar commonwealth of the whole Dutch realm, according to the charter proclaimed by Queen Wilhelmina in December, 1942, in which the Netherlands East Indies would be easily the biggest and may yet become the most important element. The French seem to have the like design for their colonies, but the precise nature of the projected *Union Française* is still uncertain and is not made more intelligible by the strife in Indo-China.

There is no space to deal in detail with the year-and-a-half of sterile negotiation and ruinous warfare that preceded the signing of the Linggadjati agreement between the Dutch and Javanese Republicans last March. There were faults on both sides. The efforts of liberal-minded men like Dr. Van Mook, the Governor-General, and Dr. Sjahrir, the Republican Premier, to come to terms, were thwarted by other influences in the background. What may fairly be said is that the Republicans could well have accepted the Linggadjati agreement as a reasonable preliminary to the autonomous United States of Indonesia forecast by Queen Wilhelmina five years ago. Actually the agreement led only to increased violence and destruction of foreign property by the five or six armies of Javanese extremists. The Republican Government at Jogjakarta had never been able to exercise any control over these armies which, in fact, are no better than freebooters, who probably realized that peace meant the end of their profits.

Bitter abuse was hurled at the Dutch abroad, in quarters not the most distinguished for impartiality, when last July they started "police operations" which quickly overran the lowlands of Central Java, pushing the Republicans back into the hills; and, on the initiative of India (Hindustan) and Australia, the issue was referred to the Security Council. There is, nevertheless, independent evidence of a convincing nature that the Dutch were forced to take action against the extremist guerrillas, who were wrecking and plundering indiscriminately, and that the masses of the people unfeignedly welcomed them. Not only had the Republican armies butchered large numbers of Chinese, but for the first time religious hatreds appeared and native Christians were cruelly persecuted. No pretence was made by the Republicans of obeying the

"cease-fire" ordered by the Security Council on August 4th; indeed the Dutch lost more men after than before it, and, on the evidence of the neutral consuls appointed by the Security Council to ascertain the facts, did their best to remain on the defensive.

Before the Security Council, the Dutch took the dignified attitude that, while they could not admit the legal right of the Council to intervene, they only desired peace, had nothing to conceal and would welcome the Council's assistance. The result was the appointment of a "Good Offices Commission" of representatives of Australia, Belgium and the United States, which eventually met the Dutch and Republican delegates on board a ship, the U.S.S. *Renville,* at Batavia early in October.

In the upshot, the lifting of the clouds was due less to the Uno Commission than to the new autonomous States which have come into existence by agreement with the Dutch in the past eighteen months, East Indonesia comprising the myriad islands from Java to the Moluccas, West Borneo and East Sumatra. (Other like States are being formed in West Java, Madura and East Borneo.) These States have always hotly repudiated Jogjakarta's claim to represent, still less to control, them; and when Dr. Beel, the Dutch Premier, visited the Netherlands East Indies before Christmas, he found that the dominating factor was no longer the rapidly dwindling power of Jogjakarta, but the eagerness of the other States to push on with the formation of the United States of Indonesia.

With a speed in striking contrast to the previous years of sterile talk, a joint conference was set up to prepare the way to the United States of Indonesia; a list of basic principles (actually drafted by the U.S.A.) was agreed to between the Dutch and the Republicans; a truce, which this time seems really genuine, came into effect on January 31st; it is hopefully prophesied that the United States of Indonesia will have been born by 1949.

SO many hopeful prophecies have been made, notably after the mediation of Lord Inverchapel and Lord Killearn, that one touches wood as one writes. There are difficulties still not easy to overcome. In defiance of the Linggadjati agreement, by which the Dutch have control of foreign affairs until the U.S.I. is actually formed, the Republicans have made treaties with India, Egypt and some Arab countries, and insist that these shall stand. There are the armies of guerrillas to be placated or crushed, neither task an easy one. And, on the experience of the past, one dreads much controversy over the precise meaning of the list of principles governing future negotiation.

"Politics" and "politicians" have acquired an unhappy significance in Europe. In Asia, where they are a novelty, they are seen at their very worst in every country; political parties spring up like weeds; and practical considerations are drowned in the clamour for power and perquisites. It is too much to expect that the Indonesians will be immune to these evils. But at least a good start has been made. Peace is as ardently desired by the masses of Javanese as by the Dutch; already there are signs of revival of the former immense industries of the Netherlands East Indies; in them should

e found the best cure for political ncour.

THE new Federation of Malaya exhibits much of the political scord which is seen in the Nether-nds East Indies, though it has ercifully been spared the miseries f warfare. There are, moreover, rong elements whose influence, imulated by the revived pros-erity of the rubber industry, the eady recovery of tin production, nd numerous schemes for the evelopment of new industries, ay be counted on for orderliness. Ialaya has none the less had ormy weather in the past two ears, which has not yet blown self out.

The downfall of Japan and eturn of the British, who were un-eignedly welcomed by all Ialayans, was not unnaturally re-arded as a favourable opportunity simplify the hotchpotch of four ederated Malay States, five un-ederated, and the two British ettlements of Penang and Ialacca. The clumsiness of the ld system with the interminable elays in passing legislation rough eleven different compon-nts, had long been recognized, but hile everyone was so prosperous e problem of reform was shelved. he scheme of Union introduced arly in 1946 was badly devised nd enforced with injudicious aste.

The Sultans, each of whom had separate treaty with the Crown nd, though subject to the advice f local British Residents, was vir-ually independent in his State, omplained with considerable stice that they had been hustled to signing away their rights with-ut understanding what they were oing. They were supported by all the Malays who foresaw their hitherto carefully guarded rights swamped by the powerful Chinese community, almost as numerous and far richer, more active, more intelligent than the Malays.

Mr. Creech Jones, the Colonial Secretary, wisely decided that the scheme must be recast after local inquiry, the outcome of which was the Federation (the word "Union," obnoxious to the Sultans owing to its significance in the Malay language, was dropped) which was instituted last February 1st. This provides for a strong central government with a legislature of seventy-five members, of whom sixty-one are non-official with a slight preponderance of Malays. The Sultans regain practically all their old rights, but there will be a Conference of Rulers to meet the High Commissioner at least three times a year on questions common to all Malaya; and they are pledged to introduce constitutional government in their States as soon as practicable.

Singapore remains for the present a separate colony. The rules for the acquisition of a "common Malayan citizenship" appear to need simplifying. And there is no visible reason why there should be one Governor for Malaya, another for Singapore and a High Commissioner over all, when one High Commissioner sufficed before the war. Division of authority and delay seem inevitable. Otherwise the Federation appears workable and well devised to hold the balance fairly between Malays, Chinese, Indians and Europeans.

The Chinese Chambers of Commerce have none the less protested as hotly against it as the Malays protested against the Union. De-

nouncing it as unfairly favouring the Malays, calculated to breed racial hatred and undemocratic, they proclaimed a boycott of the Federation on February 1st. Fortunately this proved to be the usual face-saving gesture: having made it, the Chambers announced a few days later their readiness to assist in working the new constitution.

THERE is little doubt that the Chambers were actuated by fear of the multitude of extremist organizations which have sprung up in the past two years embodied in the All Malayan Council of Joint Action. This includes the Communist-controlled Federation of Trades Unions, the Malay National Party also strongly Communist, the Malayan Indian Congress, the Socialist Malayan Democratic Union, and a swarm of smaller associations—the Peasants' Union, Awakened Women's Union, and others, embracing Malays, Chinese, Indians and Europeans, scattered all over the peninsula. Their demands range from instant self-government with universal suffrage to reunion with the Malays of Sumatra and Java in a single Malayan State. That there is direct connection between some of these recalcitrants and the Chinese Communists in North China appears undoubted.

As in the Netherlands East Indies, the best solvent for all this turmoil is order, clothes, housing, food. In the restoration of railways, schools, public services and supply of consumer goods since the war—and how these were ruined by the Japanese, as indeed wherever they went, is indescribable—the British authorities in Malaya deserve high marks. But rice is beyond them. The daily ration is four-and-a-half ounces instead of the sixteen ounces which the average Malayan ate before the war: for the balance he must make up with vegetables and imported cereals which he does not like, and what he can afford in the black market. Living costs are three or four times pre-war rates, and even thus it is not a popular sort of living. The agitators have plenty of fuel for their fires. Against this industry, as already mentioned, is picking up; the Federation, though perhaps open to amendment which can easily be worked out in practice, appears a really wise political device; Malaya, one may hope, is fairly on the way to clearer weather.

No such hope, unfortunately, is discernible in Indo-China. The Annamese of Tonkin, Annam and Cochin-China, now generally known as the Viet-Nam, have never really accepted French rule which, it is contended, used Indo-China chiefly as a source of raw materials strictly canalized to France; and there were several risings before the war, harshly suppressed. By a convention signed on March 6, 1946, the Viet-Nam was recognized as a free State, to have its own parliament, army and finances. But the French have never been willing to resign possession of Cochin-China, incomparably the richest part of Indo-China, to the Vietnamese, who claim it as theirs historically, by the large majority of Annamese and as being financially indispensable to them.

For several months now the French have been trying to induce the ex-Emperor of Annam, Bao Dai, who retired to Hong-Kong when the fighting started two years

go, to return and form a govern-ent in opposition to Dr. Ho Chi Minh, head of the Viet Minh, the evolutionary government of the iet-Nam, whom they denounce as Communist. This charge is otly denied by Dr. Ho's followers, nd certainly his many offers of easonable co-operation with the rench do not support it. In restige and personality, with a ead which a Renaissance painter ight have taken as a model for t. John the Baptist, Dr. Ho Chi Minh towers above Bao Dai. If he latter is to return, it would eem indispensable that either the ietnamese or the French must reatly modify their demands. either alternative seems likely.

Meanwhile intermittent warfare f the cruellest kind has ruined the ir cities of Hanoi and Haiphong. he French are in control now of onkin. But in Cochin-China ild guerrilla fighting, very difficult withstand owing to the network f provincial waterways, continues spread ruin. Before the war ochin-China annually exported ,500,000 tons of rice. This year may export 20,000.

No attempt has been made in this article to discuss anything but political issues. How far mission work depends on their solution I could not presume to offer an opinion. Among the Annamese there are over a million Roman Catholic converts. In the Netherlands East Indies Christians are mostly the "Indos," that is Eurasians, but nearly all the natives of Amboyna are Christians. In all countries Christianity must contend against the familiar barriers of Buddhism, Mohammedanism and Hinduism.

TO these must now be added the fierce nationalism which inflames all Asia. Long-smouldering before the war, it was fanned to white heat by Japan's victories over the supposedly invincible white man and is up in arms at the slightest rumour of interference by him. Politically, Great Britain and Holland appear to have found the only possible answer, as France will have to do, to this frenzy. How soon Asia will find the cure for it, as for her own salvation she must, is one of the world's greatest questions to-day. There is no cure in politics.

NO CURE IN POLITICS

It is absolutely necessary for the Christian Church to be aware of, and to nderstand, the significance of the situation in every country in the world, because must seek intelligently to propagate the remedy—a remedy which it alone ossesses—for the world's ills.

It is not sufficiently recognized that British administration in India was a abilizing factor in South-East Asia. Now the future of the countries between ndia and China may be affected by an expansionist policy of infiltration from ese two large neighbours. The Christian Church must be ready to provide for is. The British Special Commissioner's work in South-East Asia is being more nd more appreciated, but politics, almost incredibly confused in immature ountries, will not provide a cure.

Sky Pilots in Action

Murray Kendon

THE Missionary Aviation Fellowship, in Britain and New Zealand, an activity of the Movement for World Evangelization, but with autonomous headquarters also at Los Angeles, U.S.A., and Melbourne, Australia, exists to place at the disposal of missionaries and missionary societies a complete field air-service where needed, with fleets of small aircraft flown by skilled pilots and kept in safe flying condition by fully qualified aero-engineers. They would cut out the great detours necessary when travelling overland, by flying a direct route over mountains, lakes, rivers, swamps and jungles. The great value of aviation on the mission field can be seen in the following possibilities, all of which have been seriously suggested by missionaries themselves. Many of these suggestions are being carried out at the present time in various fields:

1. Speeding up communications.
2. Eliminating malarial and other infections by flying missionaries over the infected areas.
3. Carrying missionaries to and from sea or air ports for furloughs, etc.
4. Carrying children of missionaries to and from school.
5. Carrying field supervisors over the long distances they must cover in their visiting ministry.
6. Facilitating inter-mission and inter-field conferences.
7. Carrying workers from village to village, leaving them long enough to evangelize each place.
8. Speeding up the distribution of Christian literature.
9. Transporting mobile gospel teams (where language problems allow).
10. Mapping new country for pioneer work.
11. Dropping supplies to pioneer workers on trek.
12. Making further advance possible in inter-island work.
13. Carrying doctors and medical supplies on tours of outpost dispensaries.
14. Transferring to hospitals those in need of urgent medical attention.
15. Carrying special foodstuffs or other urgent supplies.
16. Dropping messages and supplies in places where there are no landing strips.
17. Assisting in missionary radio development.

That such a service is needed and needed at once, has been demonstrated in cases where missionaries, made desperate by the enormity of their transport problems, have bought aeroplanes and flown themselves over the natural barriers which had hindered them so much. Even though this is the worst possible way for aeroplanes to be used, the cost in money and time was often, even by this method, cut to a mere fraction of what it had previously been. In case some think that I am taking too harsh a view in describing this method of missionary aviation as "the worst possible," let me enlarge a little on its disadvantages so that I may press more effectively for the better methods.

(1) Since there are no heathen people living in the sky, a mis-

sionary's work is on the ground, where he can preach the Gospel and minister to people's needs. He must be on the ground most of the time. If he flies his own plane, it, too, must be on the ground most of the time. But if an aeroplane is to be used with reasonable economy it should be in the air most of the time, working. Its fixed overhead costs are relatively high, and they are increased heavily if a plane is left standing about in the sweltering humidity of the tropics; the only way to keep cost-per-mile down to a reasonable level is to make the plane work hard. This means that one aircraft should work for many missionaries.

(2) To save weight in the manufacture of an aircraft the margin of safety of all its component parts is cut to a minimum. If any part does fail in flight the danger is much greater than that caused by a similar failure in a land vehicle. Therefore it is imperative that a constant and very thorough watch should be kept on every vital part. Obviously, the man keeping this watch needs to be a competent engineer with this task as his first responsibility. A missionary is a busy man already, and he cannot carry this extra burden. A recent crash in Africa, causing the death of three missionaries, illustrates the importance of taking this matter seriously.

(3) Periodically an aircraft must be dismantled and overhauled, worn parts being replaced by new ones. Slight accidents may also necessitate the replacement of parts. If an air-service is to remain reliable such parts must be kept in stock on the spot. Almost the same stock will be required for one plane as for five or even ten of the same type. If a single aircraft is operating in a rather inaccessible place, a part failure or slight damage can stop the whole air-service for a long period. If, on the other hand, such a mishap befalls one of several aircraft, another can be used to carry the engineer with tools and spare parts to the stranded machine for a quick repair, while yet another could in an emergency be diverted from routine work to undertake some mission of extreme importance. Thus for the sake of reliability and economy it is better to operate aeroplanes in fleets rather than singly. The cost of keeping special engineers employed also makes this advisable.

THE only kind of aviation service which meets all three of these requirements is that which the Missionary Aviation Fellowship is seeking to establish. Although such a service will undoubtedly save travel costs in many fields, it will be an expensive service to provide, so the M.A.F. desires to raise the capital costs by the direct giving of Christians interested in hastening world evangelization. Running costs will be chargeable on a *pro rata* basis to those using the service, and to save misunderstandings agreement will need to be reached beforehand concerning the amount of usage likely to be required by those concerned.

Before specific proposals could be submitted to any group of missionary societies, the M.A.F. needed to know the answers to a multitude of questions, many of them quite technical in character. Soon after the British M.A.F. was established in August, 1945, it was realized that these answers could not be obtained in any other way than by the personal visit of specially trained men to those

mission stations and landing fields which might be affected. Preparations were therefore made for such a visit, and questionnaires prepared to facilitate the gathering of the vital facts. The American M.A.F. concentrated mainly on the Central and South American fields, where they are now operating two aircraft and are soon to start a third. The Australian M.A.F. will probably use their newly acquired "Anson" to explore the possibilities of the South Pacific area. The British M.A.F. decided to begin work in Central Africa.

In August, 1946, a suitable aircraft was ordered, and it was delivered a year later. It is a Miles "Gemini," and at a special Dedication Ceremony on September 6, 1947, it was named by Mrs. Cochrane the "Mildmay Pathfinder." For six weeks a team toured the British Isles in order to arouse interest in the work generally. After a radio had been fitted it was flown out to Central Africa early in January, 1948. An office has been opened in Nairobi from which a thorough area survey of mission-stations and landing-fields will be directed by the navigator of the crew, Mr. Tom Banham. While he is making the initial preparations locally, the other two members of the crew, the pilot, Mr. Jack Hemmings, A.F.C., and the engineer, Mr. Stuart King, B.Sc.(Eng.), A.R.Ae.S., are attending the Congo Protestant Council meeting in Leopoldville, seeking to arrange a fairly large-scale survey of the mission-stations and landing-fields in the Belgian Congo.

As soon as the first of these surveys is well under way we should receive sufficient information to begin planning the first air-service. Then we shall need aeroplanes and crews, and although much prayer and preparation has already been made on this account, the Missionary Aviation Fellowship is going to need a great deal more.

Saving Time and Money

IN *Bolivia* a journey that took eighteen days has now been reduced to eight hours by 'plane. Another journey to the nearest doctor by ox-cart took eight-and-a-half days: now it takes seventy minutes by 'plane. In *Alaska* a journey by dog-sled took three to five weeks and cost £80-£120: now by 'plane it takes under six hours and costs only £15. In *Borneo* a seaplane capable of carrying a stretcher has reduced journeys of six weeks at a cost of £120 to an-hour-and-a-half for an expenditure of £12. In *Mexico*, to reach an unevangelized town clearly visible across a deep canyon would have meant a weary foot-slogging journey of five days: a 'plane landed the missionary there in four minutes. Flight-Lieutenant Murray Kendon, of the Mildmay Missionary Aviation Fellowship, has studied every aspect of this great time-saving modern means of communication and is receiving weekly reports from the crew of the Mildmay Pathfinder now in Africa.

¶ *Partnership is to be the pattern*

The Relationship of the Older and Younger Churches

A. M. Chirgwin

THE Christian Church is nowhere a native product. Wherever it is found it has come from somewhere else, and in the beginning it was the gift of God. When, therefore, a church makes its appearance for the first time in a non-Christian land it is not a spontaneous growth, it is not even a completely new entity, like a new tree growing from its own separate and independent root. It is rather a new branch that has sprouted from an old stock, or a new stem that has grown by "layering" a tendril from the old, or even a new plant that has been transported from another garden. In every case there is an earlier connection. In Saxon England, for example, the church was brought from overseas; indeed, doubly so, for it was brought both from Iona, through the Celtic missionary movement, and from Rome, under instructions from Pope Gregory. There is always a previous history, and the problem of to-day is to preserve the relationship between the old and the new, between the mission and the church, without doing violence to either.

If a church newly emerging in a non-Christian land is to grow into strong and vigorous life, and not be just an exotic, fed and watered by foreign hands, it must become habituated or acclimatized to its new environment and send its roots down into the life of the people. It must become indigenous.

But what are the proofs that the church has taken root in its new environment? When is it possible to say that it has so adapted itself to the soil that it is truly at home?

There is, of course, no particular moment when the growing church passes from the one stage to the other. It is a gradual process, and takes place more rapidly in some instances than in others. There are, however, certain marks which can be said to indicate that the church has made the necessary adaptation and can properly be called indigenous. The classical statement of the marks of an indigenous church was made by Henry Venn, of the Church Missionary Society, in 1861, who gave them as self-support, self-government, and self-extension. This statement, though criticized on certain counts, has never been superseded. The most serious criticism is that, being conceived in terms of nineteenth-century individualism, it gives too narrow a connotation to the "self," and emphasizes the individual congregation, rather than the whole Christian community in a given area. A church is not just an isolated unit or congregation, standing alone, but part of a family of congregations, and is rather like a new household that has emerged within the total life of the "large family" so familiar in the East.

The proofs that a church has rooted itself in a new country are, first, that it has a life of its own; second, that it is in charge of its own affairs; and third, that it is constantly extending its sphere. Or to put it in community rather

than individualistic terms, an indigenous church is a new household, an autonomous household, and an expanding household. If it remained always in a state of dependence upon external aid; if it showed no sign of taking responsible charge of its own affairs; if it gave no indication of growth, it could hardly be regarded as properly indigenous. It must have roots of its own and not lean always upon others for support; it must accept final responsibility for its own internal affairs, including its finance; it must show proof of its ability and determination to expand.

THE question immediately arises, how far is it possible for a church to be properly indigenous while still receiving aid from overseas?

Henry Venn took the view that an indigenous church must aim at complete self-support as soon as possible. It has been objected that this has been a double mistake. It has, as already noted, put too narrow an interpretation upon the word "self." The "self" whose support is really desirable is not so much the individual congregation as the presbytery or synod or even the whole denominational body. This, it is claimed, is borne out in practice. For the emphasis on financial independence has driven the individual congregation to concentrate upon achieving self-support to the extent of neglecting its other proper aims and obligations. The late Bishop Azariah of Dornakal, who preferred to speak of church - support, church - government, church-extension, held that the advocacy of self-support had been seriously overdone.

But it is not to be so easily dismissed as that. Self-support is desirable in itself, and the effort to attain it has valuable results in the toughening of the church's spiritual fibre. Many of the most vigorous of the Younger Churches are precisely those that have consistently worked towards the ideal of self-support. Nor is it always the most well-to-do churches that have got nearest to attaining that ideal. Often the greatest progress has been made by Christian communities of scanty means, as, for example, the Karen church of Burma, the Protestant church of Korea, the Batak church of Sumatra, or the Chota Nagpur church of Central India. Within one lifetime of the beginning of Christian work amongst each of these poverty - stricken peoples, the church has attained virtual financial independence.

It is precisely at this point that the dispute is hottest. Practically everyone admits that an indigenous church must be a new household and an expanding household; the difference of opinion arises over the claim that it must also be an autonomous household. Some question whether it is necessary for a church to stand on its own feet and pay its own way, and decide its own affairs before it can properly be regarded as indigenous. They hold that a church does not forfeit the right to be called indigenous merely because it accepts men and money from overseas. They affirm that the giving and the receiving of help is a token of fellowship within the Christian family, and does not necessarily weaken the moral and spiritual fibre of the receiving church or put it into an improper relationship with the giving churches.

Others, on the contrary, affirm that the time has come to look

with fresh eyes on the relations between the older and younger churches. They find it disturbing that after 150 years of missionary effort only a small minority of the younger churches have attained financial independence. In his important book, *New Buildings on Old Foundations*, Mr. Merle Davis says (on page 75):

> "Of the 55,000 organized Protestant churches of mission lands it is probable that not more than 13% or 15% are self-supporting by the simplest definition of that term—i.e., payment of the pastor's salary and the cost of operating the local church."

Yet other people hold that in a world of newly arriving nations, revision of the old relationships is essential. In a self-governing India, for example, a church dependent on foreign aid, particularly aid from Britain, is an anachronism.

WHEN the church has struck its roots in the new land and made itself entirely at home, what is to be its relation to the older church from which it sprang? What is to become of the mission and the missionary society? From the beginning the aim of the mission has been to plant and nurture the church, and to pray and work for the time when overseas help will be no longer needed. As Mr. Sidney Clark used half humorously to say, the first duty of a newly appointed missionary on arriving in the field is to start packing his bag to come away! But when the time comes that the church is fully competent, what then? When the church has arrived, the mission as such must cease to be.

But though the mission as such must disappear into the church, must the missionary society conclude its work and go elsewhere? It is important not to go wrong at this point. Does the merging of the mission in the church necessarily mean the withdrawal of the missionaries? Does the euthanasia of the mission involve the winding up of the missionary society? Does the arrival of the younger church mean the departure of the older?

Or may it not mean the beginning of a new chapter in which the relationship is that of partners in an enterprise in which both share? This stage is rapidly being reached in more than one field. In Japan it may be said to have arrived. For though the Japanese church repudiated all foreign aid and personnel during the war, it has since invited missionaries to return and to take service on a new footing in a fully autonomous church. From now onwards missionaries will serve in the church, under Japanese leadership, and in spheres specially allotted to them. They will be there as invited guests whose service is desired for a particular task and perhaps for a specified period. They will be sponsored by their societies rather than sent as emissaries to a foreign land. Their responsibility will therefore be to the inviting church as much as to the sending society. This development in Japan probably indicates the pattern of future relationships between the indigenous churches and the missionary societies. It certainly means the development of a new phase in the missionary enterprise, a new role for the missionary societies and a new status for the missionary.

It has been widely held that as soon as a fully indigenous church emerges the missionary society should move on to other fields. This view is, however, open to one fatal objection. It gives the impres-

sion that evangelization of new areas is the prerogative of the missionary society, and that the pastoral care of the local Christian community is the task of the indigenous church. It assumes that it is for the older church to advance the frontiers and lay the foundations, and for the younger church to build upon the foundations that have been laid. However neat and attractive such a "division of labour" may appear to be, its effect is to do serious harm to the younger church by robbing it of a share in purely missionary effort.

THE task of the missionary society is not finished when it has planted and nurtured a vigorous and growing church. Its function continues until that church is itself playing a full part in the world missionary enterprise. The missionary obligation applies to the younger as well as to the older church, and is a permanent feature of the life of the world church.

The missionary society will thus continue to exist side by side with the growing indigenous church. It will enter into a relation of partnership with it, and will sponsor such men and women as the church may invite. Its missionaries will go on being appointed as long as they are invited, and in the spheres in which their help is asked, but always as servants of the church and on the same footing as the church's own indigenous workers. They will be servants, not leaders, and will share in pastoral work, in training, in finding new evangelistic avenues, and in helping the church to be the church.

In this new era of partnership the younger churches will indicate with increasing detail the type of missionary needed, the kind of training and experience required and the conditions of the service to be undertaken. It is probable that they may suggest that a part of the training of the missionary recruit shall be undertaken in the field side by side with nationals, and they may also wish to send specially appointed representatives or commissioners to co-operate with missionary societies in securing recruits. The younger churches will thus be associated with the training, selection and appointment of the future missionary staff.

This new relationship received memorable ratification at the Whitby meeting of the Committee of the International Missionary Council. After discussions that did not reveal a single major difference of opinion between the older and younger churches, it was agreed that in future they would be "partners in obedience." The younger churches will more and more share in every aspect of the world task of the World Church. They will carry increasing responsibility for the control of personnel, both missionary and national, for the framing of policy, for administration and for finance. That in itself is a long step forward, and clearly shows the direction of future advance. It means, on the one hand, that the missionary of the future will become a member of the younger church he goes to serve; he will be under its direction and subject to its discipline. It means, on the other hand, that the younger church accepts responsibility for finding him an adequate sphere of service and for providing initiative and finance. It means that partnership is to be the pattern of relationships for the future.

¶ *The Church is permanent, the Mission is temporary*

The Indigenous Church—Roots and Fruits

Alexander McLeish

NOT so long ago the question of what constituted an indigenous Church was much discussed in the literature of the World Dominion Press. There is an idea abroad that all has been said that needs to be said, and that we may now assume that "the ideal" has been generally accepted.

When the senior editor asked, therefore, whether I thought that this had not been too readily assumed I read again much of the literature in question, and was surprised to find how very relevant it is to the situation to-day.

The Rev. Roland Allen and Mr. Sidney J. W. Clark, both of whom wrote much on this subject, were distinctly ahead of their time, and much of what they said could be repeated with profit at this juncture.

Faced with a new step in the relations of older and younger Churches ("partnership") following upon Whitby, one is arrested by much that the writers said regarding what constituted an indigenous Church. The question one asks is whether we have really understood the motives which prompted much of this discussion.

In this literature we find various definitions of what constitutes an indigenous Church. Has it been understood, asks one writer, what is meant by saying that our ideal is to plant a Church "which is capable of maintaining and propagating itself on native soil"? Another writer defines the idea thus: "Produced, growing or living naturally in a country, not exotic or imported." This, of course, refers to the church, not to the Gospel which the missionary must necessarily "import." It is asked again, has the organized fellowship, the Church, indigenous roots, and does it produce indigenous fruits? A Church is not indigenous, we are reminded, when it is "self-supporting" and its ministry "national"; it may still be a "foreign" set-up.

Another question asked is, can a mission found a truly indigenous Church? Yes, we are told, if it observes from the beginning certain principles. (1) "There never can be established an indigenous Church except on an indigenous basis." (2) "An indigenous Church should have indigenous roots." (3) "The Church has no needs which it cannot meet if they are purely indigenous needs." To deny these basic requirements makes the word "indigenous" meaningless. An idea which runs through this literature is "from the beginning," indicating belief that the ideal of establishing such a Church must have been there all the time. This relegates the problem of handing over a mission denominational Church to a different category. "Devolution" is a mission-created problem. The problem of how a highly developed mission can hand over to a weak and inexperienced Church does not affect the question of how to create an indigenous Church.

The great instance of a method which "from the beginning" sought to found indigenous "Churches" is the Nevius method applied so successfully in Korea. The number of "self-supporting" bodies resulting from this method is far greater than that achieved by

any other method. There were two principles here: (i) self-support, (ii) the Bible-class system. Further, the idea of "self-support" was primarily spiritual, not financial. The Christians did very much more than provide money; the question of "money" was secondary.

Roland Allen criticized this method in one important respect, namely, that it was very successful in creating self-supporting groups, but not self-supporting Churches. By Churches as distinguished from groups he meant "having power to administer the sacraments." This was reserved for the head officer, and here the method broke down at the vitally critical point. His argument was that as "groups" they belonged to the mission to be ordered about, disposed of or transferred, but as Churches they would belong to themselves and no one could order them about.

The other principle, "the Bible-class system," gave a Christian education to all by their own efforts. Roland Allen commented that this made for true growth and had excellent results.

The idea of "self-support" bulks largely in this literature. Here, as we have noticed in connection with the Nevius method, there has been what amounts to a fundamental misunderstanding regarding what "self-support" really is. "A Church standing on the basis of self-support is independent." "It is independent when it is truly the Church, self-propagating and self-governing." The heart of the idea of self-support is spiritual independence. There is no such thing as an "infant" Church. Independence means dependence on the spiritual resources of Christ's Church, which are the same for it as for us.

We often argue that these Churches are "not ready to be left alone." Are we afraid of leaving them alone to God and His grace and to the leading of the Holy Spirit? What kind of teaching have we been giving that such a question should ever arise? If the missionary is the herald, why then should there be any anxiety about the Church under the Cross and the Holy Spirit? There would be anxiety if we were planting a denominational rather than an indigenous Church. Perhaps that is often what we have been trying to do. "Faith" is needed here, not rules, restrictions and counsels of safety. Christ builds His own Church.

THE spiritually indigenous character of Christianity is that it meets the fundamental needs of all men. The action of the missionary may help or hinder, but he cannot create this. It is the Spirit of God which creates the indigenous Church. And we read, "The power of an independent Church to propagate itself in each land is the manifestation of its indigenous character." Certain results spring from this independent character of the self-supporting Church.

(1) Independence of foreign support safeguards the Church against the imposition of foreign systems of Church government.

(2) A purely "native" policy will develop which will lead to growth along "native" and not Western lines.

(3) If free it will grow naturally, but if dependent it will develop along denominational lines.

The argument is summed up in the statement, "Any kind of control means restriction." Independence can be guided and taught, but it cannot be controlled. "A

Church which is dependent materially very soon becomes dependent spiritually."

"SUCH a living Church will be able to meet its own requirements." Some further conclusions are plainly obvious. "Firstly, a truly indigenous leadership is not likely to grow out of our Western ideas of what constitutes a right education. Secondly, Church organization is likely to be much simpler and more suited to its new environment. It will require fewer rules and regulations. Thirdly, foreign subsidies may easily prove a curse in that the people will never think the Church to be their own if they are held accountable. Fourthly, where the mission provides buildings, equipment, organization and ideas and methods which are the result of its 2,000 years of Christian development it cannot profitably talk of integration." To hand over its activities may be no kindness, but only the "armour of Goliath." The self-respecting indigenous Church may after all not want our buildings or equipment or schemes or the financial responsibility entailed. It suited our way of doing things, but may not suit theirs. Fifthly, the Churches desire and need the presence and help of missionaries as spiritual leaders with a "passion for friendship." As one has said, "We need you to help us to solve the problem of living up to the principles of Jesus, in the spirit of Jesus." If we can help them there, they can dispense with all the rest.

These things were said twenty years ago! It follows that integration of mission and Church may just mean that it provides a way by which the mission retains its hold, and by which the indigenous Church does not lose the financial support and the help of mission activities otherwise beyond its reach.

This, however, carries us far from the problem of how to create an indigenous Church and brings us up against the problem which troubles most of us, namely, what is the relationship of a strong and relatively wealthy mission organization to a poor and struggling indigenous Church, as most of the younger Churches are? Are we to devolve what they can support? Are we to integrate the mission activities with the Church under joint Boards? Are we to achieve a "partnership" by handing over all activities to the Church organization and wind up the mission organization with all the resulting problem of the use of "foreign" personnel and "foreign" subsidies? In short, do we solve any fundamental problem of the indigenous Church by throwing the mission and the Church together?

Our literature has a good deal to say on these questions, and it would be well to remind ourselves of some of these arguments here. "There should be one body, the Church; the mission must fade out of the picture." "As to how it should do so needs patient planning and care so as not to do further harm in seeking to remedy past errors." "The mission—the transient—and the Church—the permanent—ought never to be organically united." "Sympathy and closest co-operation there may be, but no organic union." "To link with the mission is unsound policy. The mission and the missionary stand for evangelization and the things which pertain to evangelization. If the mission is integrated the indigenous development of the

Church is inevitably retarded. Everything should be governed by the principle 'the Church is permanent, the mission is temporary.'"

"Old methods are difficult to change. Merely to saddle the young Church with all the machinery of the old mission solves no real problem. The real problem is spiritual and psychological. The whole psychological outlook of a Church which has been supported from foreign funds must be changed before it can launch out on a truly self-supporting programme. Great patience and understanding are needed to achieve this result." "If a Church receives grants of money it will have to account for them. Its 'foreign' connection will be a source of weakness. An indigenous Church may not be part or branch of a foreign Church. Much mission work has not known where it was heading."

THERE are services, however, which the mission can properly render: (1) That of on-going evangelism. The Church can co-operate with and follow up the spearhead of evangelism. (2) Such institutional work which definitely takes the form of a gift to the Christian community. This would probably disappear with the going away of the mission.

"We are called to meet an unlimited need with limited resources. We can only prove that it can be done by doing it. The right kind of work and help does not need money." "How far, then, can the Church take over the work of a mission?" "The large budgets and institutions of the mission are a responsibility which may easily crush the initiative of an indigenous Church." "Even indirect control calling for 'accounting' to a foreign body may in the end prove disastrous."

There is a place where help is needed, and the indigenous tree should be capable of taking help from the outside from the experience and inspiration of others. Five points may be noted which elucidate this: (1) What cannot be understood, assimilated and maintained from the start is unsound. (2) Not what we do for others, but what we help them to do for others counts most. (3) The Church must be allowed to grow naturally, bearing its fruit in due season and not having unassimilated activities thrust upon it. (4) It should be equipped for service, expressing the spirit of Christ in all its activities. (5) Foreign support should be used on work leading up to the Church, but not on the Church itself. "The end in view—the founding of the Church—should never be lost sight of. All the means used (of healing, of education, etc.) should form one inseparable whole. The Gospel seen in action should be the Gospel preached. Clarity of doctrine and beneficent action are the function of the Church. There is a profound unity here which is often missed, and the means tend to become the end. The end—Christ's Church—sanctifies the means."

These and other statements scattered widely through the literature under review show the line of thought which applies to the problem our questions raise. Enough has been said to show that there is much here which we cannot afford to neglect to-day. It has been well said that there is an indigenous point of view in dealing with the needs of others which is rather like a form of conversion. Once attained, it colours all our thinking and all our action.

¶ *A year of alarums and excursions.*

Mission Work Under Difficulties in the Holy Land

Andrew Scott Morrison

WITHOUT the least shadow of a doubt the past twelve months have been the most disturbed single year in the whole history of the mission. It might be described as a year of "alarums and excursions." Nor have all the noises been " off-stage," somewhat remote from the actual work, and forming a " political background " to the even tenor of the institutional work of an ordinary mission. The political struggle has even invaded the precincts of the mission compounds, so that converts and even some of the missionaries find themselves torn by conflicting loyalties over the intense political issue which touches the life of every soul in this troubled Holy Land. It speaks highly of the calibre of missionary personnel that in spite of these differences of opinion they are still able to maintain " the unity of the spirit in the bond of peace." Perhaps just there lies a witness to our non-Christian neighbours of how an acceptance of the Christian faith could help to heal the wounds in the body politic.

All our institutions were working smoothly when the first blow fell on February 1, 1947. All British personnel in the town were summoned to an urgent meeting in the Jaffa Club to hear the District Administrative and police authorities outline the difficult political situation which had developed through the threat of Jewish extremist organizations to kidnap and hang British nationals, as a form of reprisal for the execution of Jewish youths found guilty of being in possession and making use of arms contrary to the Emergency Security Regulations. We were informed that all non-essential personnel would be evacuated, and should be ready in three days' time to leave the country.

At first it appeared that all missionaries, without exception, were included in this category of non-essential persons. Through the Presbytery, for Scottish institutions, and through the Anglican Bishop in Jerusalem, for English religious bodies, cabled representations were made direct to the Colonial Office, as a result of which heads of institutions, and an essential skeleton staff, were allowed to remain, provided they agreed that the Government took no further responsibility for them, and would consent to live within Security Zones approved by the authorities.

Through this evacuation scheme, known as " Operation Polly," we lost from our mission only the housekeeper and one teacher from the Tabeetha Girls' School, who later obtained permission to remain in Egypt and help with the work of St. Andrew's School for Girls in Alexandria. Two British teachers and the minister were allowed to remain, and the other members of staff, being of other nationalities, were not affected by the scheme.

The authorities also suggested that all the mission schools—three in number in Jaffa—should unite for joint instruction within the Security Zone. After lengthy negotiations the impracticability of this arrangement as far as our school

To the London City Missionary every house-door is a Door of Opportunity. He has chosen the work of "doorstep evangelist" because he believes there is no more effective way of reaching the people with the Gospel. Hence, day in and day out, he goes from house to house, answering questions, enduring rebuffs, overcoming indifference, comforting the sad, tending the sick, and all the time looking to the Lord to lead him to men and women who will receive his message. The London City Mission has nearly 200 Missionaries engaged in these and similar ministries. Will you pray for them ?

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No. 1

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ISAIAH 43 : 5 & 6.

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was concerned was demonstrated to the Department of Education, and it was further conceded by the Administration that clergymen and nursing sisters need not live in Security Zones. Thus it was possible for all the work to continue, though under restrictions and difficulties in respect of staff; the British staff lived in the Security Zone and came out daily for work, sometimes with a police escort.

The next blow fell at the beginning of March, when, for a fortnight, Tel Aviv was placed under Statutory Martial Law, forcing our clinic to close down for lack of patients, and making it impossible for students to come to our evening class school on the boundary line between the two towns. During this period the Sherwood Foresters occupied the big hall and the clinic as off-duty sleeping quarters and one night fought an epic rifle duel with the Palestine Police, each party unfortunately mistaking the other for a band of the *Irgun Zwei Leumi*, or the Stern Gang. Fortunately no casualties resulted, and "a good laugh was had by all" in the morning, when the mistake was discovered! From this period until the end of June we gave sanctuary to three families of Hebrew Christians, evacuated from their own homes, to make room for a Security Zone which had been established nearby.

By the end of June the state of security made it possible for Government to relax the Security Zone Regulations. The two members of our staff residing there were allowed to return to Tabeetha School, and permits were secured for the return of the two evacuated to Alexandria.

During July, August and September the situation again deteriorated to such an extent that it became impossible for church services to be maintained or the clinic to function, and schools of course were closed for the long vacation in any case. This deterioration was due to the series of events which culminated in the hanging of two British Army sergeants, and the curfew regulations imposed by the military by way of preventing further disorders.

BY October it was possible to resume services, evening classes, clinic and day school, but the atmosphere was supercharged with the intensity of feeling with which all shades of opinion followed the broadcast deliberations of the United Nations' Special Committee on Palestine. With the publication of its decision to partition Palestine (November 30th), the fourth heavy blow fell upon us and our work. This time the cause was not Jewish terrorism, but Arab indignation, backed by armed force, at the proposed partition of the land between Jews and Arabs.

So far, at the time of writing, three months after the publication of the U.N. decision, the position is still "fluid," as the journalists say, and it is both impossible and unwise to attempt to assess the full extent of this blow to the ordered work of our own and other missions. After three months of bitter racial disturbances, in the course of which, in the whole country, 1,378 persons of all communities have been killed, and over 3,000 seriously injured, we cannot yet see how more serious clashes can be avoided on the withdrawal of the British Administration and police on May 15th of this year 1948.

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Aviv has been under a continual usk-to-dawn curfew; consequently vening classes, as well as evening ervices on Sundays, are impos- ble. The entire population has ft the boundary districts, so that ie clinic has no patients by day. ll our work, save that of the abeetha School, situated well in ie centre of Jaffa, and so spared ie worst noise of shooting and ombing, is wellnigh at a standstill. ven there the attendances are only bout two-thirds of their former rength, and several Palestinian achers have left the country. In- tead of having all our congrega- on to worship together, there is a orning service at 10 a.m. in the ecurity Zone for the British mem- ers, a 3 o'clock service at the mis- ion for Hebrew Christian mem- ers, and an early evening service t 5 p.m. for Arab Christians.

DESPITE the continual sniping from roof-tops, sound of near nd distant firing, the explosion of ombs, and the blowing up of ouses left tenantless and suspected y the military of being snipers' ests, our building has so far sus- ained only broken tiles from rifle- re, resulting in a flooding of the itchen and study when it rains eavily. The whole staff are at heir posts again, after some pre- minary disorganization and in- ability to get passes through re- stricted zones at first; they are exer- cising mainly a ministry of visita- tion among the scattered members of the congregation, evening classes and club work. The doctor and nurses go to their patients instead of having them come to the clinic.

In the purely evangelistic side of the work we have had the satisfac- tion of seeing nine converts from Judaism to Christianity baptized during the year. In this number were two complete families. We rejoice when a complete family is added to the Church. A single person will undoubtedly have con- siderable opposition to meet from other members of his family, who will oppose his change of faith and mayhap bring pressure to bear upon him to change back again, thus engendering much friction and unhappiness. When the whole family comes together they have mutual support and comfort one of another, though there is probably just as much outside persecution.

What will be the future of our work when the two proposed non-Christian States are set up in Pales- tine? Is the Christian Faith ever destined to be a minority faith in the land of its birth? Or is God about to open some new door of opportunity in the Holy Land, through which His Kingdom will come in?

PRAYER BULLETIN

Our readers will be glad to know that the Prayer Bulletin, *World Evangelization,* hich was issued before the war by the World Dominion Movement, has now een revived, as a Supplement to *World Dominion.* It is hoped that this bulletin ill provide information as a background for prayer for the world and will imulate intercession for the evangelization of the world in this generation. This is intended to take the place, in part, of the bulletin *Evangelism,* which ill in future appear only from time to time as an occasional paper.

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Literacy and Literature Problems in China

A. A. Conibear

AMONG all the mass literacy campaigns now being waged in many parts of the world, it is doubtful if any can surpass the achievements of the Mass Education Movement in China. Much is heard of the success of the Laubach system in many lands, but because this system cannot be applied to the Chinese language, it is sometimes assumed that China is destined to remain largely an illiterate land. Nothing could be farther from the truth. The Westerner is too apt to suppose that the difficult, though picturesque, form of Chinese "character" writing, with its vocabulary of something over forty thousand separate ideograms (five or six thousand in common use), must mean that only the few can ever become literate. The Chinese themselves do not take this view. The fact that to-day about 150 millions of Chinese can read and write their own language goes far to support their present optimistic belief that complete literacy could be achieved in one generation.

Much of the present progress in the achievement of literacy is due to the expanding State programme of child education. Despite the set-backs of the war years, and the present political and economic instability, it can be said that more children are in school in China to-day than ever before. The achievements of the Ministry of Education should be given deserved credit, notwithstanding many glaring faults in planning and administration.

This article, however, is concerned with the phenomenal rise of adult education in China, which, as in other countries, has taken the form of mass literacy campaigns. Four stages can be traced in the development of this movement which has brought China within sight of the achievement of full literacy.

First, it cannot be too strongly emphasized that the missionary enterprise in China from its early days has fostered and developed the cause of literacy. For more than a hundred years, classes of one form or another have been held within the churches to teach Christians and inquirers to read. In days when the old *wen-li* classical language of poetry and philosophy was the only accepted form of writing, the task seemed hopeless enough, and only the few bolder and more intelligent souls ever achieved their objective. But there was never despair of achievement. It has always been the aim of the Church in China to become a literate Church.

Experiments in Latin script for the dialect-speaking coastal provinces of Kiangsu, Chekiang, Fukien and Kwangtung were tried over a long period and proved of great value to many. Women particularly benefited by these early attempts to simplify the problem of achieving literacy, and at the turn of the century there was a considerable volume of Christian literature printed and published in romanized form in many different local dialects.

Many missionaries pinned their hopes to this method and, in fact, could see no other way of achieving complete literacy for China

From the Chilprufe Album

This is SUSAN

Susan has a grown-up sister who last term brought home some "botany specimens". So Susan ever helpful may now be seen dredging the stream in the big meadow for fresh exhibits. Farmer frequently remarks that it's a wonder she "doesn't catch her death", but Susan is hardy and has worn Chilprufe from birth.

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apart from the use of Latin script. No Chinese scholar or student could be found to give support to the method. It was always frowned upon as undignified and un-Chinese, and after the literacy renaissance of 1917 and onwards, its use was practically abandoned. This does not mean that no further notice need be taken of the possibility of a Latin script ever being adopted in China. There is to-day a "New Official Chinese Latin Script," for the national language, known as the *Gwoyeu Romatzyh*. Only last year a new *Telegraphic Dictionary* was devised in this script which enables telegrams to be composed and transmitted in romanized form instead of by numeral code as of old.

Dr. Ralph Mortensen, of the China Bible House in Shanghai, is particularly interested in the possibility of this form of writing coming into general use, and is patiently gathering around him a body of Chinese scholars in an attempt to stimulate interest in it. It is open to question whether it will ever be adopted. Experiments in the use of international phonetic script have also been tried, but have fared little better than the Latin script. The main point is that the missionary enterprise in China was largely responsible for trying out these, and other, methods of simplified reading, and certainly did succeed in fostering the ambition of literacy.

Perhaps the most important development in this first stage was the publication, in 1904, of the Union Mandarin Version of the Scriptures. This was the replacement of the old *wen-li*, or classical, version by a text making use of the best and most widely used spoken colloquial, known in those days as mandarin or *kuan-hua*. It is to the credit of the Christian Church that it foresaw the trend of events and, in one sense, can be regarded as the pioneer of the literary renaissance. It was seen that if the use of Chinese character-writing was to be continued, then the one hope of achieving universal literacy would be to write in the idiom of the people and not in the arid and abstruse classical style. That this 1904 Mandarin version of the Bible should receive all imaginable abuse from the old *literati* was only to be expected. We have lived to see that version renamed the *Kuo-yu*, or national speech, version, and it is to-day in line with all modern writing.

THE second stage in the history of adult education, or mass literacy, came with the movement for literary reform in 1919. Led by Dr. Hu Shih and Dr. Tsai Yuan-pei, a literary battle raged for five years or more, to do the very thing which had already been done in the case of the Bible, namely, to write in the idiom of the best speech of the people. After long and bitter controversy the modernists were successful, and with the establishment of the National Government in 1927, *wen-li* was finally abandoned and *Kuo-yu* was adopted officially as the correct method of writing. By this victory the hope of national literacy was raised tenfold and its achievement became one of the ambitions of the new National Government.

The third and most important stage in the development of adult education was contemporaneous with the literary reform movement, and is the personal achievement of that brilliant Chinese Christian, Dr. Y. C. James Yen. Working

The Disastrous Fire at Labrador

destroyed the whole Moravian Mission Settlement at Makkovik, including the Church and Mission House, Boarding School, Nursery Home and various Stores and Workshops. Since the first news from the Rev. George Harp, the Missionary-in-Charge, a radio message from Canada has been received saying :

"Canada is still dropping food there." At least £5,000 still needed to make good the damage to the premises which, unfortunately, were uninsurable.

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s a Y.M.C.A. secretary among ıe Chinese coolie battalions in rance in 1917, Dr. Yen evolved a ystem of basic Chinese, making se of one thousand characters nly. He was successful in teach-ıg thousands of Chinese coolies to ead and write these "one thou-and characters," and then pro-uced for them a weekly periodical f news and general information ritten within the range of the thousand character" vocabulary. Ie encouraged them to write let-ers, and proved conclusively that y the use of his carefully selected thousand character" vocabulary, dult Chinese could be brought nto the realm of a limited literacy y attending evening classes over a eriod of five months.

Back in China in 1921 Dr. Yen ublished his *Thousand Character Text Books,* under the auspices of he Y.M.C.A., and organized lasses for adults in many parts of he country. It was in this stage hat he received the greatest help rom the churches, who took up he system with enthusiasm, and ıot only provided Dr. Yen with nany voluntary helpers, but also ırganized classes themselves for eaching inquirers and church-nembers.

The fourth and final stage, still going on, is that of the National Government, through its Ministry of Education, planning nation-wide mass literacy campaigns. The Chinese Mass Education Move-ment was set up, and Dr. Yen was early appointed as its Director. His *Thousand Character Lessons,* now revised in four books with about 300 characters in each, are the official text-books of the move-ment. It is impossible to estimate just how many people have been taught to read since the inaugura-tion of this movement. In the early years up to 1936, the numbers were not startling, but in that year the Government launched the Six Years' Programme, aiming at reaching 192 millions of adults and ensuring that by the end of the six years no person under forty-five years of age would have been with-out the opportunity of learning to read.

THE outbreak of war in 1937 did not stop the movement alto-gether. Up to 1940, classes were still going on and some records were kept. One estimate declares that 46 millions were taught to read by the end of 1940, after which records could not be kept and the movement gradually faded out. A new start was made last year, when the Ministry of Education allocated a substantial budget for the Mass Education Movement and made plans which resulted in an enrol-ment of 15 millions of adults for the autumn classes. It is, of course, inevitable that present internal troubles will greatly hinder the pro-gress of the movement, but enough has already been accomplished to show that, granted a reasonable measure of peace and stability, China can, and will, overcome her problem of illiteracy.

It will be noted that China has used the name "Mass Education Movement" for its campaign against illiteracy. Many will won-der what claim to education can be made by the mere ability to read and write one thousand char-acters. The problem, and the in-herent danger, has been well stated by a writer in a recent number of *China Newsweek,* who says:

> "When we hear of ambitious schemes for educating the peoples we wonder whether they are to be educated into laboratory classifica-

tion or led by those broad pastures of humanitarian study in which their souls as well as their minds will receive sustenance. . . . We remember meeting many wise folk in China in the bad old days of illiteracy. As they now puzzle out the lessons in their *p'ing-min* lesson books, will they lose more than they gain? When we see the full extent of the reading of some who have had a 'good education,' we are doubtful of the value of teaching them to read at all."

IN part answer to this doubt, it can be said that China has been singularly fortunate in having a man like Dr. James Yen at the head of its Mass Education Movement. It has been equally fortunate in having a liberal and progressive publishing house, the Commercial Press of Shanghai, founded by Dr. Fong Sec, himself a Christian, which has published excellent material for the use of the new literates. Among its publications are 500 pamphlets on all branches of knowledge, each containing 4,000 words within the scope of the "thousand characters"; the *People's Library* of 10 volumes; the *People's Handy Library* of 60 volumes; the *Popular Dictionary*, which does not go beyond the range of the "thousand characters" in its definitions of 4,500 characters. The process of achieving full literacy may well take longer than many enthusiasts believe, but without pinning faith to any of the many published figures, it may be said with confidence that the level of literacy in China is rising very rapidly indeed.

This, then, is the new situation which clearly calls now for a new strategy in the provision of specifically Christian literature. The past record of the specialist Christian literature agencies, both in the promotion of literacy and in the supply of Christian literature, has been of the highest order, limited only by the amount of financial help they have been able to secure from the West. They have always responded to the changing situations in the past, and now, to-day, they are keenly aware of the opportunity and the need for reaching out to the millions of new literates with the best kind of Christian literature.

The National Christian Council's Commission on Christian Literature has already made a detailed study of the new situation and of the new needs. The Christian publishing agencies have come together in the newly formed Council of Christian Publishers for purposes of co-operative planning. The scene is set for an effective Christian Literature Campaign, so vitally necessary for the success of the movement for evangelism; and yet it hangs fire. The actual business of writing, printing, publishing and distributing, so lightly handed over to the specialist societies like the Christian Literature Society of Shanghai, the Religious Tract Society of Hankow, and the Association Press of China, simply cannot be carried out without the necessary financial aid.

The task is urgent, the plans are made, the funds are still lacking. Here in England the Protestant Churches are nominally united in their support for this task through the agency of the United Society for Christian Literature. If this support can be made effective along with similar help from U.S.A. and other Western countries, we can put China well on the way to leading her new literates into "those broad pastures of study in which their souls as well as their minds will receive sustenance."

The World To-day

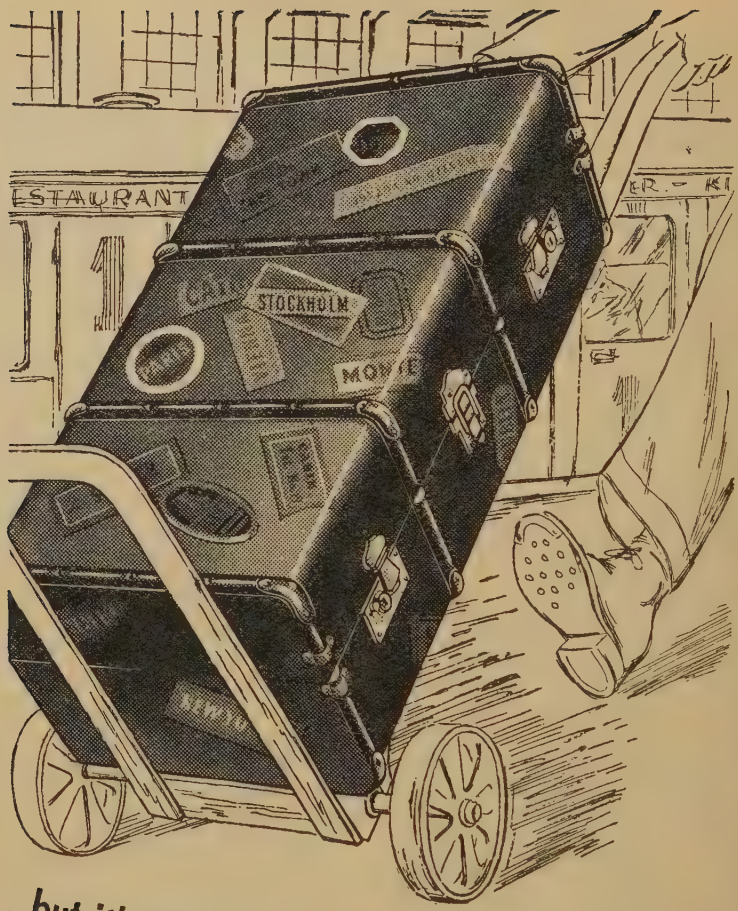
Thomas Cochrane

Egypt To-day. The danger religious liberty has led to int action by the non-Moslem munities in Egypt. For nearly years the Christian and Jewish munities in Egypt have been urbed by repeated efforts of the ptian Government to press ford legislation for the modifica- of the non-Moslem Commun- Courts. For centuries each of e Courts has been competent to de on all questions of personal us (e.g., marriage, divorce, aration, inheritance, and matters endent thereon) for members of particular community, just as Moslem (Sharia) Court has ilar competence for Moslems. trend of recent legislation has n in the direction of reducing powers of the Moslem Courts in stions of personal status unched. In particular, the Christ- and the Jews protest against transfer of cases from their rts to the Moslem Courts in the nt of one of the parties professfaith in Islam. They rightly ntain that the "law of cont" should be observed in this, n other spheres of jurisdiction. On January 30, 1948, the Coptic riarch invited the heads of all Christian and Jewish communito a meeting at the Patriarchate discuss the situation. All acted, and a unique meeting was , with more than forty persons ent. A document was drawn protesting against the Governt's Bill on the Community rts and also against a recent on the subject of the civil regision of marriages and divorces, after receiving the signature of heads of all twelve communities, protest was submitted to the g and to the Prime Minister and other officials. The effect of this joint protest was immediate, as the Government promised to await the proposals of the non-Moslem communities before proceeding further with its Bill on the Community Courts, and also to suspend those articles of the law on registration to which objection was raised.

* * *

ECUADOR. It is a great pleasure to be able to tell of the friendly attitude of the Government of Ecuador to the pioneer Gospel broadcasting-station, HCJB (Heralding Christ Jesus' Blessings). Listeners in Britain can tune in to these broadcasts from Quito at 11 p.m. every night. The degree of Knight in the order *Al Merito* has been conferred upon this radio station generally known as the "Voice of the Andes." Mildmay is a partner in this work, and has helped towards the provision of receiving sets and by supplying records specially made at Mildmay under the title, "The Voice of Britain."

At the ceremony, when the honour was bestowed upon HCJB, the Minister of Public Works and Communications spoke briefly but eloquently of the importance and responsibilities of any radio-station, and of the manner in which Station HCJB had successfully carried out its sixteen years of broadcasting activities. After the Government's medal had been pinned on the lapel of Mr. Clarence W. Jones, representing the directors, trustees, and staff of HCJB, Engineer Francisco Cruz M., Manager of the station, made a speech accepting the honour. The ceremony was transcribed and released the same evening for the radio audience. On the morning of the same day, the Government



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had extended the broadcast licence of station HCJB another twenty-five years after 1955, that is, until 1980.

Sir HCJB—Knight in the Order of Merit

(Literal translation of article in the Quito paper, *El Nacional,* January 19, 1948)

The decoration for the Order of Merit in the degree of Knight which the President of the Republic has just bestowed on Station HCJB, the Voice of the Andes, constitutes an important social event, worthy of applause and comment. Thus we now have a new member of this Order—Sir Radio Knight, HCJB—that can display its insignia with justifiable pride because of its well-known merits.

In speaking of an event that has such vital bearing on the present and the future of Ecuadorian culture, it would be miserly to withhold from the Voice of the Andes our word of congratulation and admiration at the time when it has received such a precious symbol of honour, for the work that it has accomplished during the past sixteen years in its constant eagerness to serve the land that gave it a home with freedom and security for the full development of its cultural undertaking. The Government has done well in conferring this award, for it expresses with singular exactness the feeling of the public, and is a recognition of the real worth of work for the good of the Republic as though it were their own.

The Voice of the Andes, which is one of the most powerful radio-stations in South America, has made and is carrying on, admirable crusades within the Republic that we cannot fail to recognize. We are speaking of a station that is dedicated exclusively during all the time it is on the air to cultural programmes, that embrace various viewpoints and the interests of all ages, and which disseminate varied information, scientific, artistic, historic, sociological and spiritual teachings of a high moral value, which nurture intelligence, elevate the plane of living, provoke thought and kindle the mind. The work that the Voice of the Andes is doing, endeavouring to enlighten the humblest classes, including the Eastern Zone (this is the jungle region on the eastern slopes and foothills of the Ecuadorian Andes) is a civilizing labour worthy of all applause.

THERE is that which characterizes the Voice of the Andes—its courtesy. It is has served all the major interests of the country, installing its lines and taking its microphones wherever an institution or an organization requested its valued collaboration. This attitude has given just cause for the appreciation it enjoys. In the material realm, from the time that it was installed in the outskirts of Quito, it converted that place into a centre of activity. Various houses and gardens testify to the progressive and creative force of the organization.

The Voice of the Andes is an enterprise organized not only for national public service, but, with careful timing, to serve in fourteen languages (actually sixteen) over six wave-lengths (actually seven transmitters) with programmes that reach all parts of the planet.

Be this the propitious occasion to congratulate the honourable directors and manager of Station HCJB, the Voice of the Andes; all those who have worked and lent themselves to the growth of its prestige and those who work now,

from the grave responsibility of the microphone itself, down to the most humble yet indispensable service of the station. And be this the opportunity to confirm our congratulations to the President of the Republic for having stimulated thus the work of this radio-station that has done so much that our country might be known, yes, favourably known, abroad.

* * *

THE following Section deals with the fact that too little attention has been given by many missionary societies to the Christian education of children and ordinary church-members.

Children Around the World. The Directory of Churches and Missions in India, Burma and Ceylon will be published by the end of March. This has been compiled for the National Christian Council of India by the World Dominion Press office in India. The post-war situation of Church and Mission is shown in comparison with the pre-war situation. There are indeed five hundred fewer missionaries, but there are more Indians doing the work previously done by missionaries. The Christian community has increased from six million in 1931 to eight million in 1941, and is probably more than nine million now. We wish in these notes to comment especially on the state of Christian education, not only among the children in India, but also in other lands.

The *Indian* figures given in the Directory show a great increase: in fact, in ten years there are 13,000 more teachers and nearly 200,000 more scholars, making 900,000 in all. Yet on examining these figures it is found that only half the children of Christian parents are receiving systematic Christian instruction! Children of illiterates and rural Christian communities are the most neglected.

In *Burma,* in a great number of villages in which Christians live there is neither day school nor Sunday school. One-half of the children in existing schools were non-Christian, so that in fact before the war only one out of ten Christian children was receiving any systematic instruction. With the coming of the war even this was almost wiped out. Now the ground lost is only slowly being recovered.

The outlook for the Church in any land is grim indeed if half or less of its Christian children are thus neglected. It would be well to look more carefully at the question of Christian education of the children of the Church. Surely this is the first duty of any Church.

Africa is a field with great diversity of programmes among missions in Christian education. In *Angola* there is a good Council of Missions. Christian education is given in two ways here, and in most parts of Africa; first, in connection with the primary day school, and, secondly, in the Sunday school. The latter is not greatly developed in Angola owing to lack of literature and trained teachers in the villages. The literature must be in Portuguese or parallel versions. Reports make it clear that systematic instruction is far from satisfactory.

In the *Gold Coast* there is great need for development of Sunday schools. Teachers need to be trained and material provided. But the admission is made that this important matter has not been given proper attention.

In *Nigeria* Christian education, such as it is, is given in the primary day schools, 90 per cent. of which are in the Church's control. Sunday-school work is not neglected although there is no interdenominational organization. Much still needs to be done, and there is room for great improvement.

In the important field of *Madagascar*, where one-third of the whole population is Protestant, Sunday-school work is regarded as a fundamental duty of the Church. Plans are well advanced for making good the loss occasioned by the disturbances created by the war.

In the *Union of South Africa* there is an organized Sunday School Association, which oversees Sunday schools in thirty-seven Free Church denominations. There is, however, here, too, a large untouched field. In the nearly 1,000 native Churches (denominations) little systematic work is done.

Ethiopia. There are no Sunday schools except in connection with the few mission stations, but it is claimed that the official Church gives religious instruction in its day schools.

In *Bible lands* there is a Sunday-school organization maintained by the World's Committee, which has done good work. In *Egypt* there is a part-time secretary. In all, 48,000 children attend Sunday schools, but this still leaves thousands of boys and girls unreached. Literature is provided and conferences held for teachers.

Iran. There are some old Armenian and Assyrian Churches and several thousand Protestants of the American Presbyterian Mission and the Anglican Church. There cannot be said to be any adequate programme of Christian education. There are no mission schools now.

In *China* there does not seem to be a Sunday School Movement like that in India, but there is great emphasis on Christian education in schools and colleges. Children have suffered by the dislocation of Church life during recent years. There is co-operation between the Church leaders. A full-time secretary is needed.

Korea has a well-organized Sunday School Movement embracing all the denominations. It ceased to function during the war, but now each Church has a Sunday school again or the beginnings of one. The old order has been destroyed, and a new country has to be built. This is a great opportunity for the Church. The outstanding need is for trained Christian teachers.

Philippines. The children's work of the Churches is cared for by a sub-committee of the Philippine Committee of Christian Education. There are about 600,000 Protestants, who are increasing at the rate of 10,000 a year. The work of education is highly organized under the Philippine Federation of Evangelical Churches. They, however, plead for all the help those more experienced can give them.

In *Fiji* 180,000 out of the population of 260,000 are Christian. A good deal is done for the Christian education of children, but it is clear that there is great need for a special worker who can co-ordinate what is being done.

When we turn to America, we find that *Brazil*, a country as big as China, has organized its religious education under an Evangelical Confederation representing five national Churches, six mission boards and two Bible societies. All aspects of the work are cared for. The 5,000 schools have 25,000 teachers and 400,000 scholars.

Christian instruction can also be given in the day schools. Brazil needs a full-time worker to help to train teachers and prepare literature.

In *Central America,* where six countries meet, having 6,662,000 of a population, Protestant Christians number only 74,000. *Guatemala* alone has organized work. The Sunday school has played a great part in building up the Church. A regional secretary is greatly needed.

In *Mexico* there is a department of Christian Education of the National Evangelical Council. A whole-time worker devotes his time especially to the organizing of Sunday schools. There is still very much to be done.

In *Cuba,* in spite of what is being done, there is great need of specialized workers to study the field and to promote better Sunday-school work.

In *Chile* there are 300,000 Protestants among five and a half million people. A good deal of denominational work is done but planning and co-ordination are greatly needed.

All Churches in *Argentina* and *Uruguay* have Sunday schools attached to them. It is believed that 80 per cent. of Church members owe their conversion to the work of the Sunday schools. The large Christian schools are studying how to make their Christian education more effective. But like other South American countries, there is a great unfinished task everywhere.

In *Europe* to-day a great effort is being made to improve Sunday-school work, which fell into abeyance during the war. This six years' loss of systematic Christian education of children is going to have dire results for the future generation. While this is particularly true of Europe, it is also true of the whole field of children's Christian education throughout the world. This, too, affects the supply of teachers, which would normally be drawn from those age groups of young men and women who were employed in war service. Everywhere it is difficult to get teachers, and everywhere the main problem is the training of those available. Above all, the shortage of suitable literature and lesson-notes is very serious. The greater development of conferences may help to supply the need of sharing experience, but nothing can make up for more teaching material. The war has played havoc in more ways than one with the cause of the Christian education of children, for which we must yet pay a big price.

In short, scarcely anywhere are half the Christian children receiving systematic religious instruction. This is especially so in rural areas. There is a great dearth of good teachers everywhere, and a great scarcity of the best literature. In the larger Federations for religious education the interests of the children from six to fourteen years are apt to be swamped by the various youth movements. More specialized attention needs to be given to the children in their most impressionable years. The Sunday school has in the past filled a unique place, and is the real foundation of all Christian instruction.

NOTE.—The World's Sunday School Association has changed its name to the World Council of Christian Education, and our Survey Editor, the Rev. Alexander McLeish, to whom we are indebted for these notes, is now in America with Dr. J. Arthur Rank and Dr. James Kelly, chiefly in the interests of this World Council. Lord Mackintosh, who is president of the World Council, is unable to join them.

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LIBRARY

WORLD EVANGELIZATION

A bulletin of information to guide intercession for the evangelization of the world in this generation.

World President - - DR. FRANK C. LAUBACH.
Editor-in-Chief - - DR. THOMAS COCHRANE.

Information *World Evangelization* takes the place of the bi-monthly *Evangelism* as an information service and prayer bulletin. Its title indicates that it will contain news and information which will, we hope, be of so much interest and importance as to provoke prayer, without which evangelism will be without power. We are glad to receive prayer bulletins from various sources. All of them, although they are sectional or of local interest, are necessary, and we hope their number will increase. *World Evangelization,* however, has a world outlook, and deals with news and subjects of vital interest to the Christian Church whose mission is to the whole world. We would girdle the world with prevailing prayer.

Power IN the fifteenth chapter of St. John's Gospel we read:—

> "I am the true vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

This is to be taken literally. This intimate connection means continuous power. Again in St. Matthew's Gospel, seventeenth chapter and twentieth verse, we read:—

> "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

That is to say that God who packed such terrific power into the atom assures us that faith as a grain of mustard seed can do what no atomic bomb has yet done. If this faith were common the Church could move the world.

Whitby WE are living in an era of world conferences. Do we in our thinking and in our prayers relate what is happening in the world to-day to our duty and our work as Christians? The United Nations and supplementary organizations keep world prob-

lems before us, but what is said and proposed at the conferences of missionary societies receives far too little attention.

The great conference recently held at Whitby, near Toronto, was a case in point, largely because its findings and its significance are seldom referred to, much less explained, from the pulpits and platforms of the Christian Church. In these circumstances how can we expect intelligent prayer for the needs of the world? At the Whitby conference a large place was given to prayer, and, from beginning to end, the central theme of the conference was world evangelism.

Among the delegates at Whitby were nationals from Latin America, India, China, Indonesia, Korea, Africa, the South Seas, the Philippines, Burma, Malaya, Ceylon, Syria, Iran and the West Indies. How much does the average Christian know of the progress of the Gospel in these lands? Missions have not been the work of the Church as a whole, but of societies supported by some people in the Churches, and the knowledge of the work being done is too often confined to the comparatively small areas denominationally occupied.

Thinking Continentally

DELEGATES to these conferences should be more and more able to speak not only of the outstanding signs of progress or of needs in areas known to them, but of the situation in terms of countries, and large sections of countries such as republics in South America or provinces in India and China. Representatives of National Councils should be fully informed in this respect, and it would be well if analogous bodies in sending countries (e.g., the Committee on Co-operation in Latin America, whose headquarters are in New York) could be formed for continental study. In this way comparisons would be possible. Surveys of China and Japan have shown great inequalities in terms of forces and resources in some parts of the country as compared with others, and have attracted attention which should be followed by action, by disclosing comparative need. An Intelligence Service is as absolutely vital to the missionary cause as to an army. Studies of this kind would lead to informed prayer and would provide a challenge towards the ordered co-ordinated progress which is needed before the Gospel can be preached to every creature.

An Outstanding Need

ONE of these continental needs to-day is provided by what is described as the "march into literacy." Millions of the human race became literate in the last twenty years, and there will be millions more in the next twenty years, and what shall they read? One of the most vital problems confronting the Christian Church at the present moment is the provision of suitable reading matter for the newly literate. Those engaged in this work are confronted with three main problems: the finding of suitable writers; production, which is of paramount importance; and distribution.

No man in the world more needs the prayers of the Christian Church than Dr. Frank C. Laubach in his campaign against illiteracy. By his system the illiterate can learn to read in a week or two. May we plead for *daily prayer* for Dr. Laubach in his work which is influencing governments to action. Unless the Church wakes up, the great results he has achieved will be used by the forces of evil for their own purposes; indeed, they are already being so used. In Latin America, for example, Communists are making thousands of converts, and no wonder, when one can see in shop windows the quantity of their literature. Dr. Laubach says teaching illiterates is one of the widest-open and freest channels for winning people to Christ. The illiterate is blind and knows it. He is swindled by scoundrels, and is unable to earn more than barely enough to survive. He knows that his ignorance prevents him from engaging in skilled labour, he longs to have his eyes opened so that he can get ahead in the world. If the teacher sits down beside him lovingly and prays while he teaches him it is as easy to win his friendship as it is to teach him to read, and if the teacher loves Christ the students will love Him before two lessons are finished.

In many parts of the world the young Churches are now being taught how to use literacy. Each member is asked to teach some non-Christian and lead him into the Church. Since nine-tenths of the non-Christians of the world are still illiterate, this beautiful Christ-like service opens a door to Christians to reveal their love of Christ in deeds and to open the eyes and ears of their pupils to believe what we have to say. They are then ready for the Bible, for Christian literature, and for the hymn-book. Thus, teaching illiterates to-day means preparing strong Christian leaders for to-morrow. Could there be a greater challenge to prayer?

Evangelism

The growing emphasis on evangelism, headed up by the Whitby Conference, should have one practical significance, namely, the formulating of definite plans for the evangelization of specific areas all over the world. Such a plan, covering a period of ten years, is being discussed in India. A similar plan for rural evangelism has been propounded by the Church of Christ in Japan covering a period of twenty-five years. This plan calls for the establishment of 1,000 self-sustaining Churches among 10,000 villages, and other activities. We should pray that such a definite plan may be formulated in every area where the Church is at work.

We would most earnestly suggest prayer for Commando and other campaigns in home fields. We would like those interested in evangelism to tell us of proposed meetings, not only that we should then be able to ask the many who will use this Prayer Bulletin to intercede for God's blessing in the conversion of souls and the restoration of backsliders, but in order to see where evangelistic efforts are being made and to prevent overlapping which often exists at present.

Two great problems confront all who are engaged in this, the primary work of the Christian Church: how to reach the outsider, and

how to follow up those reached. We would like to record experiences and suggestions on these all-important problems of evangelism.

Follow-up work is of vital importance. The Mildmay Movement pays special attention to this. Its average number of converts is 2,000 per annum, and all are followed up with suitable literature. New housing estates have few and sometimes no churches or religious meeting places. A campaign recently held in one of these has resulted in the formation of a church for converts and others on the estate. This is one of the objectives of all such Mildmay campaigns.

Much experience has been gained in Commando Campaigns. In many areas local committees have become the spearhead of a united Christian front, determined to conserve the gains and follow up the results of campaigns.

A World Outlook THE challenge of Christ's command still comes to us down the ages, and is still only partially obeyed. It should be the inspiration of every evangelistic sermon and address, but, alas, it very seldom is. Heroic examples and a picture of world need would thrill any audience. Never in the history of the world has the Church had the facilities which exist to-day for world evangelization: literature, radio, aviation. Conversions and consecrations and collections marked the challenge when three intrepid airmen bade farewell to a great congregation a few days before they set out for Africa in the "Mildmay Pathfinder," the first missionary 'plane to leave the British Isles and the forerunner of this new means of communication to speed up evangelism.

An example of the services rendered by means of a 'plane comes from the Wissel Lakes in the north of New Guinea. The Christian and Missionary Alliance showed great enterprise in opening up this territory, and Mr. Mickelson is carrying on work in this inaccessible region of 100,000 inhabitants. The road to this vast area beyond the mountains is now quite impassable, and the only way of approach is by 'plane. An oil company's aeroplane has been dropping supplies to Mr. Mickelson, and he has been relieved as far as food is concerned, but a mission 'plane here is indispensable. From Borneo we have news that the recently acquired mission 'plane has reduced travel, formerly most exhausting, from weeks to hours.

Germany "A MIRACULOUS fellowship." These three words appear in a communication which we have just received from Dr. Hans Leitner, who was for some years a missionary in East Africa and who became a chaplain in the war. He spent some years as a prisoner of war in England, and at Christmas came to the Mildmay Centre to be entertained by Mr. Morris and Mr. Levett, two of the Mildmay evangelists who had invited him to spend Christmas at their home. Several of the Mildmay leaders met him, and we had the great pleasure of his company at the Mildmay Centre, when he became a member of the World-Wide Witness Fellowship.

Dr. Leitner has a family of six who suffered much during his years as a prisoner. Their letters of gratitude for food sent from the Mildmay Movement in New Zealand and Australia have been very touching. We were stirred with emotion as we sat beside him. We felt the tightening of that invisible bond which binds soul to soul of true lovers of the Lord.

But let us quote from Dr. Leitner's letter on his reunion with his family after seven years of separation:—

"On January 3rd I arrived at home. My youngest child, Walter, seven years, was just dashing out of the house when he suddenly spotted me. He stopped short and stared at me, apparently a bit embarrassed by my calling him by name. But soon Joachim, the other little 'African,' came round the corner chasing him. To see me and shout 'Vati' was all in one. In a moment I had both of them at my coat tails, pressing and hugging me.

"And there was SHE, at the door, my dear wife, with tears of joy. And there they were, all six of my children, quite determined never to leave their daddy again. And there they were, my old parents, rather touched and waiting modestly, until their turn came. What a cheering knowledge, that all is over now, all the distress of mind and all suffering else. My friends, you should be present at our daily family prayers—what a bracing sight they offer! What a hearty singing, what a responsive listening!

"I myself am still alive, though I have finished a fortnight already since I came here. I expected to be starved to death in present Germany very soon. Fortunately, however, I get two parcels from among you. That will help at least to cover a certain transition period until I get more adapted to starvation. In addition to those parcels I was able to manage to bring over some food in my kit-bag. The children, however, are wild on it. There will not be much hope for me, I am afraid. But being reunited once again after such a long separation will compensate for any loss, I am sure.

"Naturally, the war results don't leave my family untouched either. We have to suffer from the catastrophic shortage of houses. I haven't even a chair of my own, let alone a room. There are appalling conditions for the children, for instance, to prepare their lessons. Already I have seen children going to school barefooted. The state of repair of my older children's footgear will soon leave no other way out than going barefooted. Now the shortest walk, even just stepping out of the house, makes their feet wet. Yet it is difficult to restrain them from going to town when Sunday school is due there.

"This afternoon I got urged to conduct Sunday school. It was a wonderful experience to have got children before me who belong to my own nation. I told them about the fellowship with English Christians which we were so often privileged to enjoy. This morning I had a service for grown-ups. What a different thing it is to preach once again in one's mother-tongue! The Lord was present. It was

a first service of a series meant as preparation for an evangelistic campaign which is to start in the near future. It will take eleven days.

"By now I have not got any information yet as to where my future church will be. There seems, however, to be work enough to keep me busy until further notice. I'll have to do a youth campaign in Hamburg before long. There are, furthermore, some journeys wanting to be done. So I am going to resettle gradually. Outward conditions are not too bad. Temperature is round about the freezing-point. What a boon for our poor people!

"The vast areas of ruins in the town offer a sight which is hard to stand. Morale is sliding in a frightening measure. But, on the other side, there seems to be a new listening in many parts of the population, even here in cold Northern Germany. In Saxony there is definitely a revival in and around many churches. The need of shepherds there is great. In our part here it is warming to one's heart to watch the various churches trying to get closer to one another. The Prayer Week of the Evangelical Alliance, which took place in the first week of January, had a surprising attendance here in the North of Germany. A promising development, a sign of the time. . . .

"Last night I finished my first evangelistic mission. At the final meeting I was so deeply moved at the Lord's presence I could not help but ask those who wanted to surrender their lives to Christ to come right out to the front. It was then as if the flood-gates were thrown open. Hardly daring to believe it, I was still staring at the crowd leaving their seats and coming to the front pews. There were twenty-six of them. We heard many a heartrending prayer of theirs. What a breath of blessing in the barrenness of this unspiritual town! There is something happening here which people have been longing for for decades. In a month another minister will hold a series of meetings here, so will consolidate the work begun.

"This was my first campaign as a member of the World-Wide Witness Fellowship. It is wonderful to be a part of this world-wide fellowship of prayer and intercession. My Church has given me an appointment of a travelling evangelist, and I will be visiting all the towns of Northern Germany in due course. . . ."

We are sure that our constituency will remember Dr. Leitner and all other German pastors in their prayers.

India

There is a danger to religious liberty both in Pakistan and India. Suitable literature should be provided with the needs of definite audiences in view. Literature suitable for the ordinary Christian and the newly literate is of supreme urgency. The World Dominion Press is seeking, as far as funds allow, to make its contribution towards literature for the Christian home and for devotional and inspirational needs. United action by all literature societies is necessary if this vital need is to be adequately met. Most of all, the

Bible is needed to convict men of sin and lead them to salvation. Here is an example of the Bible at work which gives point to this:—

A man, now head of a Christian Ashram and a B.D., had been the manager of a temple. No one had ever spoken to him about Christianity, but hearing that a friend had become a Christian, he decided to visit him and prevent him doing such a terrible thing. He asked his friend question after question, but he never answered him in the usual personal way; he simply turned up the Bible and said, "Here is your answer." The Brahmin took the Book with him to his temple, determined to refute all its statements. He sat down in a private room to do so. But from the very first every word he read struck home to his own heart, and so it went on all night till he was utterly convicted. The next morning the priests called him to attend to the business of the temple, but all he said was, "Send a telegram to the Calcutta owners saying 'The manager of this temple is dead; send his successor.'" He walked out and never went back again.

The findings of a conference of Indian Christian leaders held in India in October, 1946, emphasized the fact that their main interest has passed from questions of administration to the need of developing the Indian Church along Indian lines. In other words, the Indian Church should be wholly indigenous. We would join our brethren in India in earnest prayer for a strong and growing indigenous Church.

Latin America In *A Padre Views South America* the writer, a Jesuit priest in U.S.A., confesses that Protestantism in North America has had a salutary influence on Roman Catholicism. The following quotations are interesting and significant:—

"To say that 20 per cent. of the population in South America are really practising and church-going Catholics would be putting it much too high. And even within such a low figure the men in turn would constitute a slight percentage. This is what Argentine priests, who knew most about it, later told me."

. . . .

"The most reliable authorities on this question, speaking of Buenos Aires, consider that but 13 per cent. of the Catholics are regular churchgoers, and that of this 13 per cent. only one-eighth or a tenth part are men."

. . . .

"Though churchgoers are Catholic in name and in the bulk, all are not interested; some have been estranged and have turned antagonistic."

. . . .

"Like all Latin American countries, Paraguay is officially Catholic. . . . True, only about 10 per cent. of the people here go to Mass

on Sunday and make their Easter duty, as compared with the 13 per cent. in Argentina. The men go hardly at all."

. . . . .

"There are more Catholic priests, brothers, and nuns in the United States than in all the twenty Latin American countries put together."

. . . . .

"Brazil is Catholic, as everybody knows. . . . Comparatively few men are churchgoers; few make their Easter duty. In some places perhaps only 5 per cent., perhaps less."

. . . . .

"A few of the men go to Mass and the sacraments in Chile. . . ."

. . . . .

"But where in the past there has always been, and in most countries still is, union of Church and State, the necessity for at least the higher clergy exercising a political rôle becomes immediately apparent."

. . . . .

"The Latin American male is not much given to the essential practices of his religion."

. . . . .

The Far East FROM 1935 onwards there was some hope that the U.S.S.R. had given up the idea of world revolution, but this was a vain hope. The only change is that revolution takes now the form of conquest, and the dictatorship of the proletariat is now the dictatorship of a handful of men whose power is in terrorism.

The creation of a National Army in Northern Korea is a sinister move, for it probably portends the withdrawal of Russian troops from Korea and a demand that American troops must also withdraw. There would then be a chance for the National Army, so-called, to work its will in the south. Korea should have a special place in the prayers of the Christian Church. No mission-field responded more readily to the message of the Gospel than the "Land of Morning Freshness." One part of the world reacts upon others. The Welsh revival had its repercussions in Korea. After fifty years of missionary work there were more Christians in Korea than there were in the Roman Empire at the close of the first century of the Christian era. People often met for prayer almost before dawn, and Bible study classes and conferences drew people from long distances. Self-government, self-support and self-propagation were more universal than in any other mission field. These indigenous principles were promoted by the missionaries in a most exemplary way. Before the war there was one Christian in every fifty-seven of the population, and personal evangelism was so practised that this proportion was likely rapidly to increase.

Seldom in her long history did China stand in so much need of the prayers of the World Church. China has wonderful resilience,

and her true friends look with hope to the future, but the present position is very difficult. Some of the generals leading the Communists in China have had a thorough military training in Russia. Commissars and propagandists have, many of them, had special training at the University of Oriental Peoples in Moscow. The main plank at present in the Communist platform is agrarian reform. Redistribution of land, cancellation of debt, and retrospective increase of wages will ruin the more wealthy peasants, regardless of the agricultural needs of the district. The whole population is heavily taxed. Younger men are conscripted and older men used for forced labour. There is no freedom of speech or writing. The Communists are hostile to religion and temples have been looted and property confiscated. The final result is bitter disillusionment and a wonderful opportunity for the witness of Chinese Christians.

A Region of World Interest

THERE are territories lying along the shore of the Mediterranean, the Red Sea and the Indian Ocean which are of world interest to-day. They are what was the former Italian Empire in Africa, to which a Commission is giving careful study on the spot. Eritrea is one of these. Asmara is the capital, a city nearly 8,000 feet above sea level, largely built during the heyday of Fascist expansion. Eritrea was the stepping-stone to the conquest of Ethiopia. The chief port is Massawa. It is a good port on the Red Sea, that important link between the Indian Ocean and the Suez Canal. The Italians sabotaged fourteen lighthouses along the coast. The present position is a complex one. A good guess is that about half the Eritreans would vote for independence, but while this is so they are doubtful of their readiness for it, and they would probably be relieved to have a British trusteeship under which they would expect to get independence more quickly. Others advocate union with Ethiopia for economic and religious reasons. A minority might be called a pro-Italian party. This is to some extent at least made up of Eritreans who were employed by Italians and are now less well off, and there are still thousands of Italians in Eritrea. Our concern is for the return of the missionaries who were driven out by the Italians.

PRAYER AND PRAISE

Japan

For the revival of the National Christian Council. There are many hopeful signs of Christian progress. The Christian Church could be an important factor in a Japan that might be a stabilizing factor in the whole Far East. Japan is traditionally averse to Communism, and now that the enforcement of Shinto worship is at an end, the Christian Church has an unprecedented opportunity. Gratitude is due for the work of General MacArthur and his staff, and prayer for wisdom and guidance should be offered for them in dealing with all the problems which still present themselves. Leaders like Kagawa need our prayers in the work of evangelism.

Korea and Manchuria That anti-God Communism may be overcome by the power of the Gospel. There are many staunch indigenous leaders in Manchuria and many Christian Koreans. The few missionaries who at the time of writing are bravely staying on in Manchuria deserve our most earnest prayers.

Central Asia That this immense region may somehow be penetrated by the message of Christian brotherhood and peace. Central Asia includes Mongolia, Chinese Turkestan, Russian Turkestan and Tibet, an area forty times the size of Great Britain. Excluding Inner Mongolia and the Tibetan border, there are no missionaries. There are a few scattered groups of Christians who sorely need to be remembered.

Indo-China For the work of the Christian and Missionary Alliance which is almost the only Evangelical force among millions in this politically disturbed region. This Society is remarkable for its interest in establishing Bible schools, thus setting an example for the whole missionary enterprise in providing national workers, of whom there are lamentably few in every mission field.

Malaya That the new political set-up may be permeated with Christian influences. That Christian Chinese, who are numerous there, may be witnessing Christians. Thank God for the peace that characterizes this whole region. The Malays are the most resistant to the Gospel.

Indonesia For peace, prosperity and the spread of the Gospel in this strategic area of the world, where in its thousands of islands there are millions unreached. Praise God for the zeal of the Christian Bataks in Sumatra.

Philippines Thank God for the progress which the Gospel has made. Prayer should be offered for the 1,720 national workers, many of whom suffered during the Japanese occupation, and for the Evangelical Christians, who number over two per cent. of the population. Their witness is very necessary. There are seven million *nominal* Roman Catholics and a million Mohammedans. There is also an unorthodox Philippine Church which claims four million followers.

Formosa For the spread of the Gospel by the indigenous Churches in a thousand towns and villages, and for work among the hill-tribes which has scarcely begun.

Siam Some missionaries have returned and others are under appointment. Schools and hospitals have been taken back from the Government. High prices have meant some reduction of work. Joint committees have been formed with a view to having *all* work

come under the Church. The Church increased by twenty per cent. during the war. Pray for returning missionaries and political stability.

Burma That in her new independence she may encourage the work of the missionaries. Praise for the faithful witness of Karens and other tribal peoples.

India News from India is of such a mixed character that it is difficult to sort things out. There have been open confessions in high quarters of the Christ-like work of Indian Christians and deep meaning in the escaping sigh, "Oh that there were more Christians!" A great need is Christian teaching in Sunday schools in view of possible educational changes. For unity and brotherhood and a strong Indian Church.

The Middle and Near East. For religious liberty.

Europe All lovers of freedom will pray that there may be a stop to the advance of Communistic dictatorship and a strengthening of the forces of Christian freedom. It is not widely known that in Czechoslovakia interdenominational Evangelical groups have been growing. Some of these have Bible Conferences. One at Bratislava had an attendance of 2,000 people. That goodwill between East and West may prevail.

Africa For the Moslem North and some very sparsely occupied areas in Equatorial and North-West Africa. On the East neither Eritrea nor any of the Somalilands have missionaries. The Bishop and all his workers throughout the diocese of Central Tanganyika ask for prayer that in all the new economic schemes, Government may keep its vision for the African, and that the Church may meet the challenge of the open door in evangelism.

Latin America For continental Christian planning in this land where there is the largest one-language area in the world. South America is nearly as large as the United States and Canada combined. Except in Brazil, Spanish is the language of the Republics. English is the second language throughout the continent. Encouraging news of the spread of Evangelical Christianity comes from Brazil, which in area is about the size of the United States.

North America Thanksgiving for the growing world influence of the United States and for the generous hearts of its people and for a deepened interest in prayer and evangelism.

British Commonwealth and Empire That it may continue to be an influence for peace, co-operation and goodwill, and that its missionary work may not be lessened in these difficult days.

PREVAILING PRAYER

It is the conviction of all those who have proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God. Here we are on solid rock, for we know that it is God's will that all men should be brought to a knowledge of the truth.

But a knowledge of the divine will involves intelligence and understanding, and these are gifts which come to the humble, reverent believer as he seeks to know the mind of God as that mind is revealed in the Scriptures. St. Paul assures us that the will of God is always good, and perfect, and acceptable. This means that we can co-operate with God in the fulfilment of His plan and purpose, no matter what the cost may be.

There is no such thing as unanswered prayer when the basis of our beseeching is found within that sovereign will. The needs of the world are so many, and varied, and complex, that apart from this kind of prayer, there is little hope of achievement; but once we are confident that God's Kingdom can come, and that His will can be done on earth as it is in heaven, we shall approach the Throne of Grace, not only with holy boldness, but with serene confidence, knowing that God is faithful to perform that which He has promised, and that He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

PRAYER

The weary ones had rest, the sad had joy
  That day, and wondered "how":
The ploughman, singing at his work, had prayed
  "Lord, help them now."

Away in foreign lands they wondered "how"
  Their simple words had power:
At home, the Christians two or three had met
  To pray an hour!

Yes, we are always wondering, wondering "how"
  Because we do not see
Someone, unknown perhaps, and far away
  On bended knee.